Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a sauqaqe

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Tsarki Da Ruwa

Tsarki

Ma’anar Tsarki A Larabci.

Tsafta Da Tsarkaka Daga Kazanta

Ma’anar Tsarki A shari’a

Kawar da kari da gusar da Najasa

Tsarki

Tsarki
Ma'anar Tsarki
Kashe-Kashen Tsarki
1 – Tsarki na ɓoye
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Ruwa
Rabe – Raben Ruwa
1- Ruwa mai tsarki mai tsarkakewa
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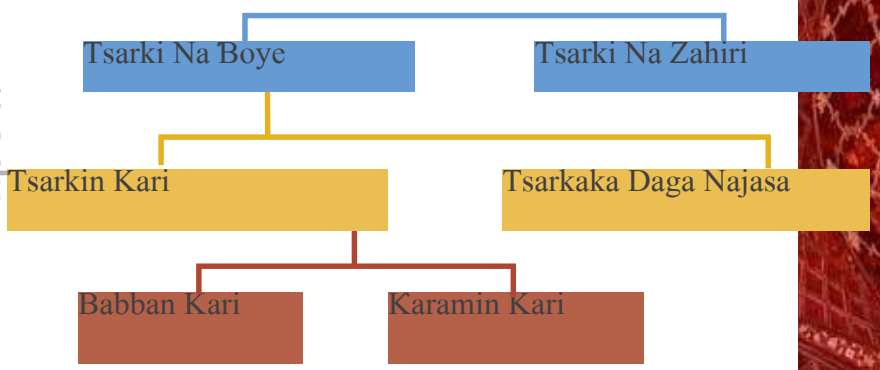
Kashe – Kashen Tsarki



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Kashe – Kashen Tsarki

1. Tsarki Na Boye

Shi ne tsarkake zuciya daga shirka da sabo, da duk wani abin da yake bata zuciya, babu yadda tsarki zai tabbata matukar akwai shirka a cikin zuciya, kamar yadda Allah ya ce,{Yaku wadanda suka yi imani ku sani cewa Mushirikai najasa ne, kada su kusanci masallaci mai alfarma daga wannan shekarar, idan kuna jin tsoron talauci to da sannu Allah zai azurta ku daga falalarsa in ya so. Haƙiƙa Allah Masani ne Mai hikima}[At-Tauba : 28].

Manzon Allah (ﷺ) ya ce,«Mumini ba ya zama najasa».

2-Tsarki Na Zahiri

Shi ne tsarkake jiki daga abubuwan da suke warware alwala da najasa, ya kasu gida biyu :

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1-Tsarkin Kari

Kari shi ne : Abin da yake hana mutum yin ibadar da aka shardanta tsarki a cikinta, kamar sallah, dawafi da waninsu. Kari ya kasu kashi biyu :

Kari yana hana yin sallah.

Karamin Kari

Shi ne wanda yake wajabta yin alwala, kamar fitsari da kashi da sauran abubuwan da suke warware alwala. Tsarki daga kari yana samuwa ne ta hanyar alwala.

Allah ya ce, {Yaku wadanda kuka yi imani idan kun tashi za ku yi sallah, to ku wanke fuskokinku da hannayenku zuwa gwiwar hannu, ku shafi kawunanku ku wanke kafafunku zuwa idon sawu} [Al-ma'ida :6].

Alwala tsarki ce daga karamin kari

Babban Kari

Shi ne wanda yake wajabta wanka, kamar janaba, haila, da wanin haka, ana tsarkaka daga gare shi ta hanyar wanka.

Allah ya ce, {Idan kuna da janaba to ku yi tsarki} [Al-ma'ida : 6].

2-Tsarkaka Daga Najasa

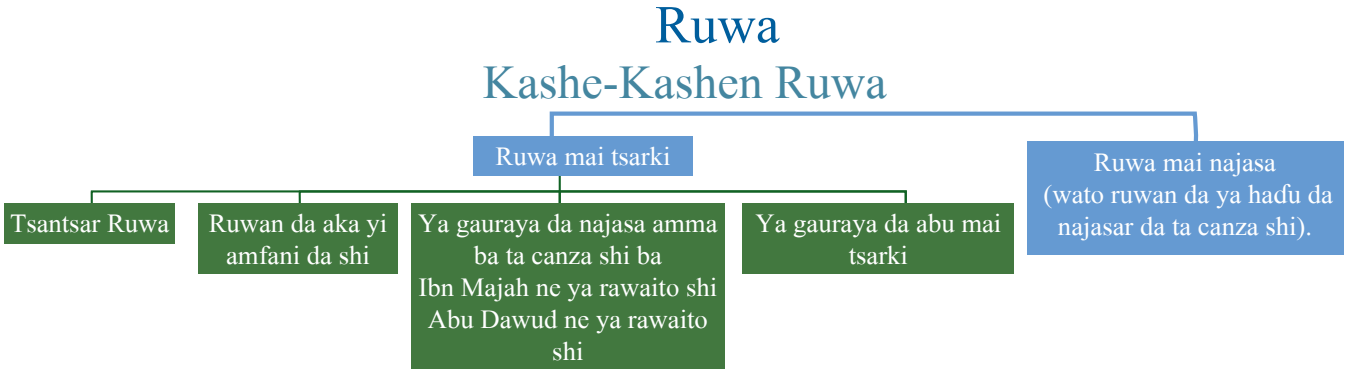
Gusar da najasa wajibi ne, saboda fadin Allah Madaukakin Sarki {Ka tsarkake tufafinka} [Al-Muddassir 4]. Da fadin Manzon Allah (ﷺ) «Mafi yawancin azabar kabari daga rashin yin tsarki ne idan an yi fitsari» Da fadinsa (ﷺ) «Idan dayanku ya zo masallaci to ya duba takalmansa, idan ya ga kazanta ko najasa to ya goge, sannan ya yi sallah da su».

Tsarkin wurin sallah

Tsrkin jiki

Tsarkin Tufa

Kashen Ruwa



Kashe-Kashen Ruwa

Na farko : Ruwa Mai tsarkake wa

Shi ne ruwan da najasa ba ta canza kamaninsa, ko ɗanɗanonsa ko ƙanshinsa ba, kamar:

1-Ruwa Tsntsa

Shi ne ruwan da yake akan siffar shi da aka halicce shi da ita, kamar ruwan sama, ko ƙanƙara, ko raɓa, ko kuma wanda yake gudu ne a bayan ƙasa, kamar ruwan teku, da ƙoramu da na sama, da rijiya. Allah Maɗaukakin Sarki ya ce,{Mun saukar da ruwa mai tsarki daga sama} [AlFurƙan : 4]

Allah Maɗaukakin Sarki ya ce,{Yana saukar muku da ruwa daga sama don ya tsarkake ku da shi} [Al-anfal : 11] Hakanan Manzon Allah (ﷺ) yana addu'a yana cewa:«Ya Allah ka wanke ni daga zunubaina da raɓa da ruwa da ƙanƙara» (Bukhari da Muslim ne suka rawaito shi).

Manzon Allah ya ce dangane da ruwan teku «Shi ruwa ne mai tsarki, kuma mushensa halal ne» (Ahmad da Abu Dawud ne suka rawaito shi).

Ruwan sama

Koramu

Rijiyoyi

Tekuna

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2 - Ruwan Da Aka Yi Amfani Da Shi

Shi ne ruwan da yake zubo wa daga jikin gaɓɓan mai al'awa ko mai wanka, babu laifi a yi amfani da shi wajen yin tsarki, saboda abin da ya tabbata daga Abdullahi ɗan Abbas Allah ya yarda shi ya ce, «Daya daga cikin matan Annabi (ﷺ) ta yi wanka wata kwatanniya, sai Manzon Allah (ﷺ) ya zo yana son ya yi alwala da sauran wannan ruwan, sai ta ce masa, Ya Manzon Allah ni fa ina da janaba sai ya ce, Ai lalle wannan ruwan bai zama najasa ba» (Tirmizi ne ya rawaito shi).

Tsatsar tankunan ruwa

3-Ruwan Da Ya Gauraya Da Abu Mai Tsarki

Shi ne ruwan da ya gauraya da wani abu mai tsarki, kamar ganyen bishiya, ko turɓaya, ko ya haɗu da tsatsa, kamar ruwan tankuna, amma abin da ya haɗu da shi bai yi tasiri a kansa ba, tasirin da zai fitar da shi daga sunanshi na ruwa.

Saboda abin da Manzon Allah (ﷺ) ya faɗa wa matan da suke shirya 'yarsa wadda ta mutu, ya ce musu :«Ku wanketa da ruwa da magarya sau uku, ko biyar, ko fiye da haka in akwai buƙata Magarya: A nan ana nufin ganyen bishiyar magarya. ana dandaƙa shi a yi amfani da shi wajen tsaftace abubuwaKu sanya Kafur a wanki na ƙarshe» (Bukhari da Muslim ne suka rawaito shi).

Ruwan da ya gauraya da ganyen bishiya

Ruwa da ya haɗu da ƙasa

Canzawar Ruwa

Idan ruwa ya canza da abin da ya yi masa tasiri, ya fitar da shi daga kasancewarsa ruwa zuwa wani abu daban, kamar ruwan shayi, lemo, ko waninsu, to ba ya halatta a yi tsarki da shi, saboda ba a kiransa ruwa.

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Kashen Ruwa

Romo

Shayi

Tauwada

Lemo

4-Ruwan Da Ya Gauraya Da Najasa Amma Ba Ta Canza Shi Ba

Shi ne ruwan da najasa ta faɗa masa, kamar fitsari, ko mushe da makamantansu, amma najasar ba ta canza wani abu daga siffofin ruwan ba, to wannan ruwan mai tsarki ne, saboda faɗar Manzon Allah (ﷺ) game da wata rijiya mai suna "Buda'a" ya ce, «Lallai ruwanta mai tsarki ne, babu abin da ya mayar da shi najasa» (Ahmad da Tirmizi ne suka rawaito shi). Abin nufi, mutane sun kasance suna jefar da ƙazanta kusa da wannan rijiyar, sai ruwan sama ya kora ta cikin rijiyar, amma ruwan saboda yawansa waɗannan abubuwa ba sa tasiri a cikinsa, ba ya canza wa.

Na Biyu : Ruwa Mai Najasa

Shi ne wanda wani abu na najasa ya faɗa cikinsa, kamar fitsari, ko mushe, ya kuma canza ɗaya da cikin siffofinsa uku – ƙanshinsa, ko ɗanɗanonsa ko launinsa – to wannan ruwan ya zama najasa da ijma'in malamai, ba ya halatta a yi amfani da shi.

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Mushe wanda ya canza ruwa

Mushe ya faɗa ruwa bai canza shi ba

Mas'aloli

1. Asali shi ne kowanne ruwa mai tsarki ne, saboda haka idan aka samu ruwan da ba a sani ba mai tsarki ne ko mai najasa ne? to asali shi ne mai tsarki ne, bai kamata a ɗorawa kai wata wahala ba.

2. Ya halatta a yi alwala da ruwan zamzam, saboda Manzon Allah ya sa an kawo masa ruwan zamzam cikin guga ɗaya, ya sha ya yi alwala da shi"

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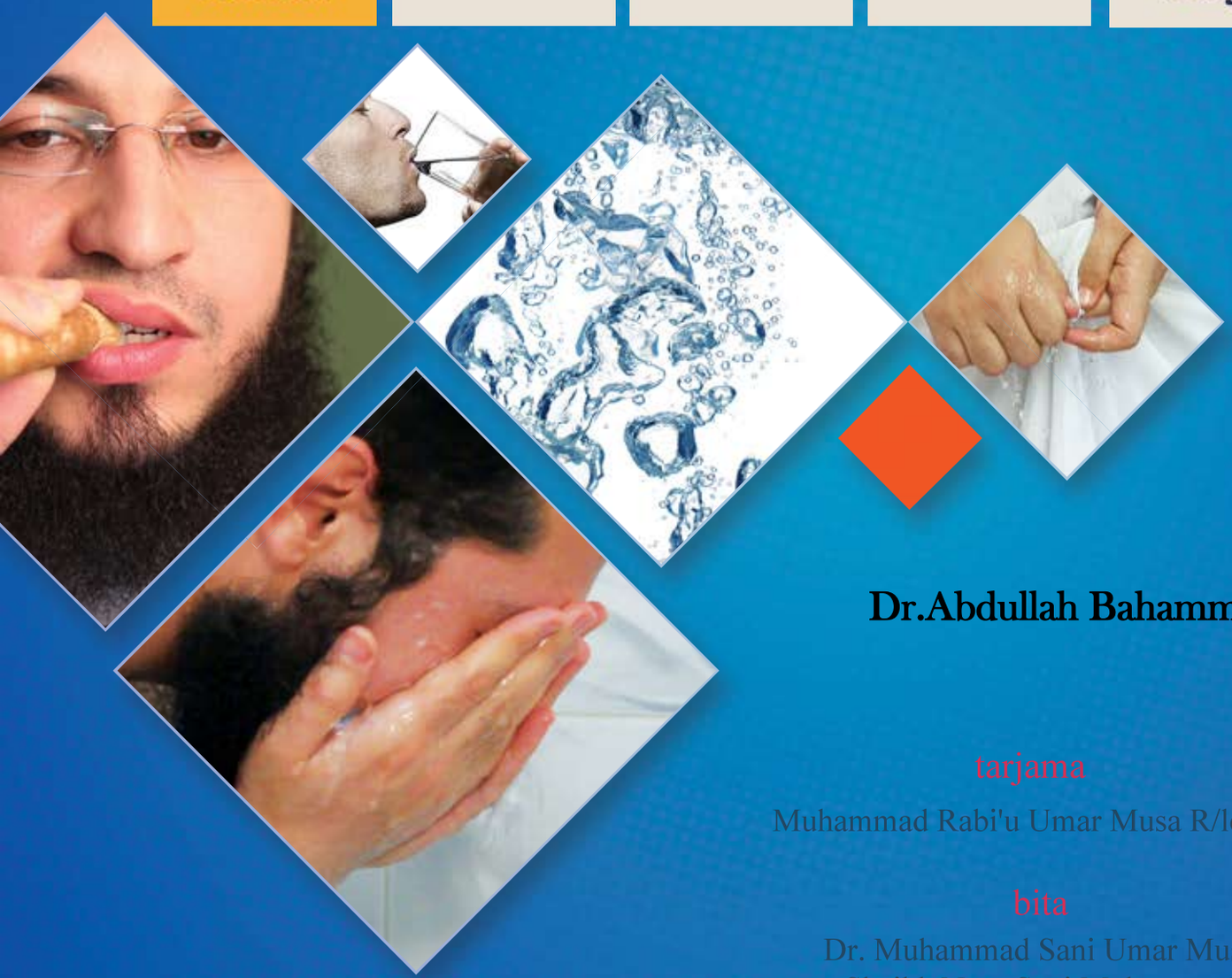
Tsarki | Sallah | Azumi | Zakkah | Hajji



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bita

Dr. Muhammad Sani Umar Musa

Shaikh Nura Sani Muhammad

- Hukunce
  Hukuncen Najasa

2 Hukunce-Hukuncen Najasa

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Tsarki

Bayanin najasa

Nau'ukan najasa

1. Fitsarin ɗan Adam da bayan-gidansa

2. Jinin Haila

3. Fitsari da kashin dabbobin da ba a cin namansu

4. Mushe

5. Naman alade

6. Yawun kare

7.Maziyyi

8.Wadiyyi

Hanyoyin tsarkaka daga najasa

Abin da ake nufi da najasa a larabci

Kazanta

Ma'anar najasa a shari'a

Kazantar da shari'a ta yi umarni da a gusar da ita

Nau'ukan Najasa

1 - Bawalin Ɗan Adam Da Bayan Gidansa

Saboda hadisin mutumin ƙauyen da ya yi fitsari a cikin masallaci, sai Manzon Allah (ﷺ) ya ce masa, «Waɗannan masallatai bai dace a yi fitsari ko ƙazanta a cikinsu ba, An gina su ne kawai don ambaton Allah da sallah da karatun Alƙur'ani» (Bukhari da Muslim ne suka rawaito shi)

2 - Jinin Haila

Saboda abin da ya tabbata cewa Khaulatu 'yar Yasar cewa ta zo wajen Annabi (ﷺ) ta ce masa «Ya Rasulallahi, ban da tufa sai guda ɗaya, ga shi kuma ina yin al'ada a cikinta»(Abu Dawud ne ya rawaito shi) Sai Manzon Allah (ﷺ) ya ce da ita «Idan kin tsarkaka ki wanke wurin jinin, sannan ki sallah da ita».

Duk jinin da ba na haila ba ne mai tsarki ne. mai kwarara ne ko marar kwarara Jini mai kwarara shi ne wanda yake fita daga mahallinsa yana zuba, saboda abin da ya tabbata cewa wani arne ya harbi wani musulmi yana sallah da kibiya, ya same shi, sai ya cire kibiyar ya ci gaba da sallarsa, alhali jini yana zuba daga jikinsa. (Abu Dawud ne ya rawaito)

3. Fitsari Da Kashin Dabbar Da Ba A Cin Namanta

Saboda hadisin Abdullahi ɗan Mas'ud – Allah ya yarda da shi – ya ce,«Manzon Allah (ﷺ) ya je wajen bayan-gida, sai umarce ni in kawo masa duwatsu guda uku, sai na samu biyu, na nemi na ukun ban samu ba, sai na ɗauko kashin dabbobi na zo masa da shi, sai ya karɓi duwatsun guda biyu, ya jefar da kashin dabbobin ya ce, "Wannan ƙazanta ne»(Bukhari ne ya rawaito shi).

4. Mushe

Shi ne abin da ya mutu da kansa ba tare da yanka na shari'a ba, saboda faɗin Allah Mai girma da buwaya :{Ka ce, ban samu abin da yake cinsa haramun ba ne cikin abin da aka yi min wahayinsa, sai dai in mushe ne ko jinin da yake kwarara ko naman alade, haƙiƙa shi ƙazanta ne} [Al'an'am : 145].

Menene hukuncin fitsari da kashin dabbar da ake cin namanta?

Fitsari da kashin dabbar da ake cin namanta mai tsarki ne, saboda abin da ya tabbata daga Anas ɗan Malik – Allah ya yarda da shi – ya ce, wasu mutane sun zo Madinah, sai suka yi ta rashin lafiya, sai Manzon Allah (ﷺ) ya aika su waje raƙuman sadaka don su riƙa shan fitsarinsu da nononsu(Bukhari ne ya rawaito shi).

Mushe

Kifi

Fara

Mushe ya haɗa abin da aka yanko daga jikin dabba mai rai kafin a yanka ta.

1 –Mushen Kifi Da Na Fara

Saboda faɗinsa (ﷺ)«An halatta mana mushe biyu, da jini biyu, mushe biyu su ne, mushen kifi da mushen fara, jini biyu kuma su ne, hanta da saifa» (Ahmad ne ya rawaito shi).

2-Mushen Abin Da Jini Ba Ya Gudana A Jikinsa Kamar Kuda

Saboda faɗinsa (ﷺ):«Idan kuda ya faɗa a cikin kwanon ɗayanku, to ya dulmiya shi gabaɗayansa, sannan ya cire shi ya jefar, saboda a fiffikensa ɗaya akwai waraka, a ɗayan kuma akwai cuta» (Bukhari ne ya rawaito shi).

5-Naman Alade

Saboda faɗin Allah mai girma da buwaya :{Ka ce, ban samu abin da yake cinsa haramun ba ne cikin abin da aka yi min wahayinsa, sai dai in mushe ne ko jinin da yake kwarara ko naman alade, haƙiƙa shi ƙazanta ne}[Al-anam : 145]

6-Kare

Kare gabadayansa najasa ne, najasar yawunsa kuma mai tsanani ce, saboda faɗin Manzon Allah (ﷺ)«Tsarkin kwanon ɗayanku idan kare ya yi lallage a cikinsa, shi ne ya wanke shi sau bakwai, ya sa ƙasa a wanki na farko» (Bukhari da Muslim ne suka rawaito shi)

Abin da ake kira lallage shi ne, kare ya sanya harshensa ya jujjuya shi a cikin kwano, ko ya sha abin da yake ciki, ko bai sha ba.

Kuda

Alade

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7-Maziyyi

Shi wani ruwa ne fari, ba shi da kauri kuma yana da danƙo, yana fita yayin wasa da mace, ko kuma tunanin jima'i, ba ya fita da sha'awa ko tunkuɗar juna, ba a jin mutuwar jiki bayan fitarsa, wani lokacin ma ba a sanin lokacin da yake fita. Manzon Allah (ﷺ) ya ce da Aliyyu ɗan Abu Ɗalib (R.A) lokacin da ya yi masa tambaya game da Maziyyi, ya ce masa :«Ka wanke gabanka, ka sake alwala» (Bukhari da Muslim ne suka rawaito).

8-Wadiyyi

Shi wani ruwa ne fari, mai kauri, yana fita bayan fitsari.

Maniyyi mai tsarki ne

Maniyyi: wani ruwa fari, mai kauri, yana fitowa tare da sha'awa, yana tunkuɗar juna, ana samun mutuwar jiki bayan fitarsa, yana wari irin wari bara-gurbin ƙwai.

Maniyyi mai tsarki ne, domin da najasa ne da Manzon Allah (ﷺ) ya yi umarni a wanke shi.

Ana wanke shi in yana ɗanye, in ya bushe kuma to kawai sai a kankare shi, saboda hadisin A'isha – Allah ya yarda da ita – ta ce,«Manzon Allah (ﷺ) ya kasance yana wanke maniyyi, sannan ya fita zuwa sallah da wannan tufar, ina gani gurbin wurin da ya wanke» (Bukhari da Muslim ne suka rawaito shi). A riwayar Muslim :«Na gan ni ina kankare shi (maniyyi) daga tufar Manzon Allah (ﷺ) sosai, sannna ya yi sallah da wannan tufar»(Bukhari da Muslim ne suka rawaito shi).

Wanke maniyyi idan yana ɗanye

Kankare maniyyi idan ya bushe

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Giya da Turare

Giya ba najasa ba ce, duk da cewa ƙazanta ce, kuma shanta yana daga cikin manya-manyan zunubai, sai dai babu wani dalili da ya nuna cewa najasa ce.

Faɗin Allah Maɗaukakin Sarki :{Yaku waɗanda suka yi imani ku sani cewa lallai giya da caca da gumaka da rantsuwa da kibau ƙazanta ne daga aikin Shaiɗan don haka ku nisance su ko kun rabauta} [Al-ma'ida :90] Abin da ake nufi da ƙazanta a nan shi ne ƙazanta da ɓoye ba ta fili ba, kamar yadda caca da gumaka suke ƙazanta amma ba ta zahiri ba . Da wannan ne zamu gane halaccin amfani da turaren da suke da alkaohol a cikinsu, saboda shi Alkahol ana samu shi ne daga giya.

Giya da Turare

Hanyoyin Tsarkaka Daga Najasa

1. Tsarkin Kasa Mai Najasa

Idan najasa ta samu ƙasa, to wannan najasa tana gushewa ne da ruwa ko waninsa, saboda hadisin mutumin ƙauyen nan da ya yi fitsari a masallaci, Manzon Allah (ﷺ) ya ce, «Ku ƙyale shi, ku kwarara ruwa guga ɗaya akan fitsarinsa, ko ku zuba guga babba ta ruwa.» (Bukhari da Muslim ne suka rawaito shi)

Idan kuwa najasar ruwa ce, ta bushe to ta tsarkaka, saboda hadisin Abu Kilaba – Allah ya yarda shi – ya ce, «Idan ƙasa ta bushe to ta tsarkaka»Ta tsarkaka (Bukhari ne ya rawaito shi).

Wanke ƙasa da ruwa

Najasa mai kwarara akan ƙasa

Najasar da ta kwarara ta bushe

2. Tsarkake ruwa Mai najasa

Yana tsarkakuwa idan aka haɗa shi da wani ruwan mai yawan da zai gusar da alamar najasar, kamar yadda yana tsarkakuwa idan aka tace da na'urorin zamani da ake tace ruwa da su.

Tsarkakewa ta hanyar na'urar zamani

Tsarkakewa ta hanyar ƙara ruwa

3-Tsarkake Tufa Mai Najasa

Ana wanke ta da ruwa, a kankare, a matse, har najasar ta gushe.

Tsarkake Tufa mai najasa

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4-Tsarkake Shimfiɗa

Ana wanke wa da ruwa, ko kuma da abubuwan tsaftace wa na zamani, kuma a kankare, har najasar ta gushe.

Tsarkake shimfiɗu

5-Tsarkake Fatar Mushe

1-Fatar Mushen Dabbar Da Ake Cin Namanta

Ana tsarkake ta da jima, saboda faɗin Manzon Allah (ﷺ)«Idan aka jeme fata to ta tsarkaka»Fata : fatar da ba a jeme ba (Muslim ne ya rawaito shi Muslim ne ya rawaito shi).

Jima ita ce, sanyawa fata wasu sinadarai waɗanda za su sa ta yi laushi, ta daina wari.

Idan kuwa dabbar da ake ci ba mushe ta yi ba, yanka ta aka yi ta hanyar da shari'a ta amince, to fatarta mai tsarki ce.

Jima

Wata dabba da ake cin namanta

2-Fatar Mushen Dabbar Da Ba A Cin Namanta

(Fatar wannan dabbar) tana ɗaukar hukuncin mushe, ba ta tsarkaka, ko da an yanka dabbar ta hanyar shari'a.

Wata dabba da ba a cin namanta

6. Tsarkake fitsarin yarinya, da fitsarin yaron da bai fara cin abinci ba

Ana wanke fitsarin yarinya, amma fitsarin yaro ana yayyafa ruwa ne kawai, saboda faɗin Manzon Allah (ﷺ)«Ana wanke fitsarin yarinya, ana yayyafa ruwa fitsarin yaro ne»(Abu Dawud ne ya rawaito shi).

7-Tsarkake abin da kare ya yi lallage a cikinsa

Ana wanke wa sau bakwai, na farko da ƙasa, saboda faɗin Manzon Allah (ﷺ) «Tsarkin kwanon ɗayanku idan kare ya yi lallage a cikinsa, a wanke shi sau bakwai, na farko da ƙasa» (Bukhari da Muslim ne ya rawaito shi.)

Yayyafa ruwa akan fitsarin yaro

Wanke fitsarin yarinya

Sau ɗaya Sau shida

Tsarkake wa da ƙasa Tsarkakewa ta hanyar wanke wa

8-Tsarkake Maziyyi da Wadiyyi

Zai wanke gabansa, ya yi alwala, saboda faɗin Manzon Allah (ﷺ) a cikin hadisin Aliyu ɗan Abu Ɗalib – Allah ya yarda da shi – «Ka wanke gabanka, ka yi alwala»(Bukhari da Muslim ne ya rawaito shi).

Ita kuwa rigar (da fitsari ya taɓa) sai kawai ya yayyafa ruwa a wurin da maziyyin ko wadiyyin ya taɓa, saboda hadisin Sahli ɗan Hunaif, ya tambayi Annabi (ﷺ) ya ce, «Na ce ya Manzon Allah ya ya zanyi da abin da ya taɓa tufa ta na maziyyi da wadiyyi, sai ya ce, ya isa ka ɗebi tafi ɗaya na ruwa ka yayyafa wa tufafinka, in da kake ganin ya taɓa» (Abu Dawud ne ya rawaito shi).

9-Tsarke jinin haila

Ana wanke wa da ruwa, abin da ya rage na alamansa ba ya cutarwa, saboda faɗinsa (ﷺ) «Ruwa ya wadatar miki, alamar (jini) ba za ta cutar dake ba» (Abu Dawud ne ya rawaito shi).

10-Tsarkake takalmi

Ana goga shi akan ƙasa ne, har sai najasar ta tafi, saboda faɗinsa (ﷺ) «Idan ɗayanku ya taka ƙazanta da takalminsa, ƙasa tana tsarkake shi» (Abu Dawud ne ya rawaito shi)

Tsarkake takalmi ta hanyar gurza shi a ƙasa

11-Tsarkake dogowar rigar mata

Idan wani abu na najasa ya maƙale a cikin rigar mace, tafiyar da take a wuri mai tsarki yana isar mata, ƙasa tana tsarkake ta, saboda faɗinsa (ﷺ) «Abin zai biyo bayansa yana tsarkake shi» (Abu Dawud ne ya rawaito shi).

12-Tsarkake abincin da yake daskararre

Ana tsarkaka shi ta hanyar ɗebe najasar da inda ta taɓa a zubar da ita, abin da ya rage yana nan da tsarkinsa, saboda abin da ya tabbata Manzon Allah (ﷺ) an tambaye shi akan ɓera idan ya faɗa kakide, sai ya ce, «Ku jefar da ɓeran da gefen wurin, ku ci (Sauran) manku»(Bukhari ne ya rawaito shi).

Yadda ƙasa take tsarkake tufar mace

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13-Tsarkake abubuwa masu ƙyalli, kamar madubi da kwalba

Ana gogewa ne har alamun najasar su gushe

Daskararren mai da ɓera matacce ya faɗa cikinsa

Tsarkake gilas ta hanyar gogewa

Mas'aloli akan najasa :

1 – A ƙa'ida duk wani abu mai tsarki ne, sai idan dalili ya nuna najasa ne.

2 – Idan najasa ta faɗa akan wani abu, aka kasa gane inda ta faɗa, to sai a wanke abun gabaɗaya.

3 – Idan najasa ta zama wani abu daban, kamar a ƙona kashin jaki ya zama toka, to ya zama mai tsarki.

Canzawar kashin dabbobi zuwa toka yana tsarkake shi

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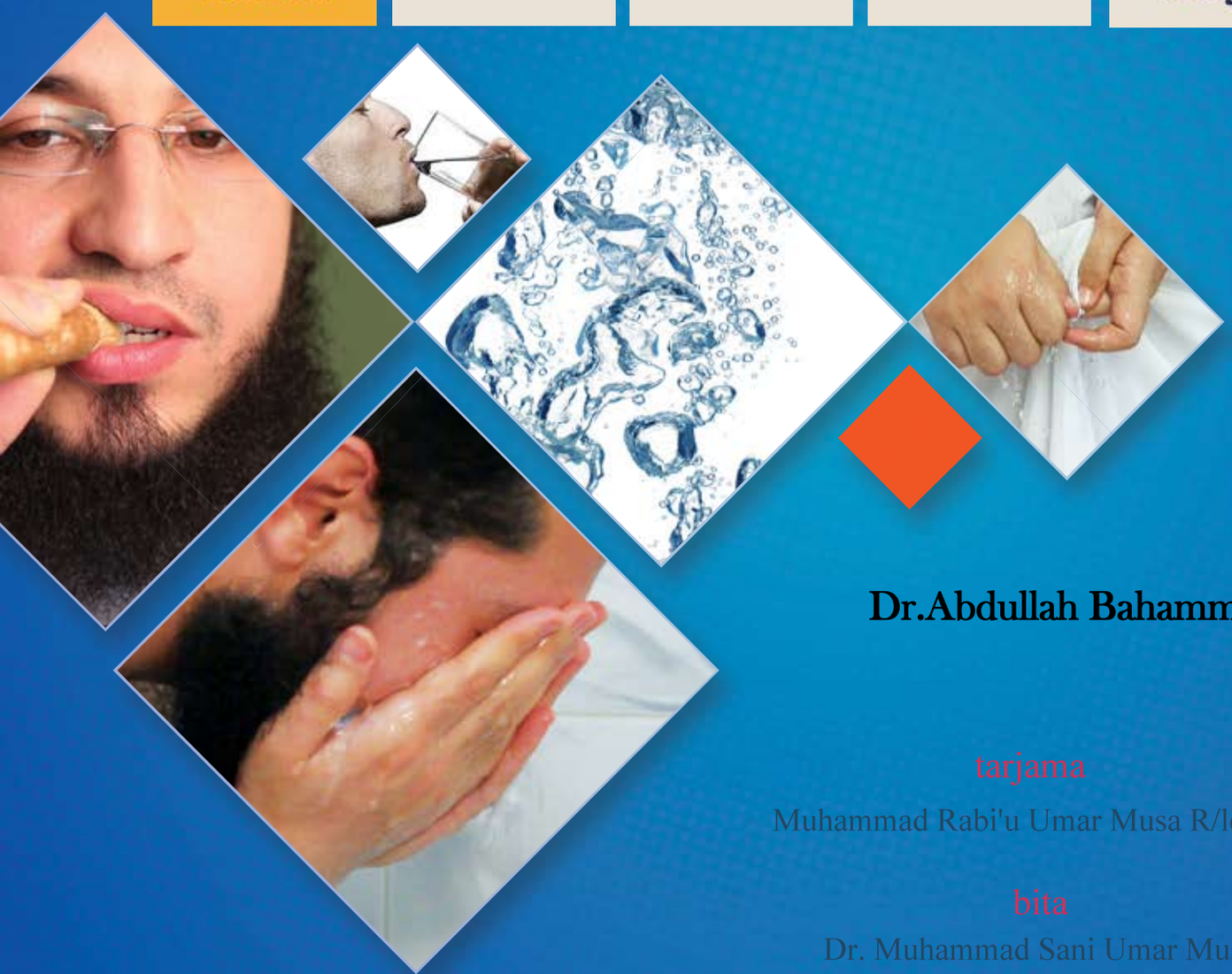
Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a sauqaqe

Tsarki | Sallah | Azumi | Zakkah | Hajji



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Shaikh Nura Sani Muhammad

Saura

3 Saura

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Saura

Shi ne abin da ya rage a cikin kwano bayan an sha

Tsarki

Bayanin abin da ake nufi da saura

Sauran abin da aka sha aka rage masu tsarki

1. Abin da ɗan adam ya rage

2. Abin da Mage da rage

3. Abin da dabbar da ake ci da waninta suka sha suka rage

Abuwawan da aka sha aka rage masu najasa

1. Abin da kare ya sha ya rage

2. Abin da alade ya sha ya rage

Saura

A ƙa'ida duk abin da aka sha aka rage mai tsarki ne, sai dai abin da dalili ya nuna cewa najasa ne.

1- Sauran abin da aka sha wanda yake mai tsarki

a) Abin da mutum ya sha ya rage

Saboda abin da ya tabbata na cewa Manzon Allah (ﷺ) yana shan sauran Aisha – «Allah ya yarda da ita – alhali tana cikin jinin al'ada, yana sanya bakinsa a inda ta sa bakinta» (Muslim ne ya rawaito shi)

b) Abin da mage ta sha ta rage

Saboda abin da Manzon Allah (ﷺ) ya faɗa game mage yayin da ta sha ruwa daga wata kwarya, ya ce, «Lalle ita najasa ba ce, ita tana cikin masu kai-kawo a cikinku»(Tirmizi ne ya rawaito shi)

Abin da mage ta sha ta rage

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c) Abin da dabbar da ake cin namanta ta sha ta rage, da abin alfadari da jakuna da namun daji da tsuntsaye suka sha suka rage

Mai tsarki ne, saboda ƙa'ida dukkan abubuwa masu tsarki ne, babu wani dalili da ya nuna najasar wannan abun, saboda kuma Manzon Allah (ﷺ) yana hawan jakuna, kuma ana hawansu a zamaninsa.

Abin da tsuntsaye suka sha suka rage

Abin da dabbobi masu farautar dabbobi suka sha suka rage

Abin da Jakuna suka sha suka rage

Abin da dabbar da ake ci ta sha ta rage

2- Abubuwan Da Aka Sha Aka Rage Waɗanda Suke Najasa Ne

Abin da kare ya sha ya rage

a) Sauran Kare

Saboda faɗinsa (ﷺ) «Tsarkin kwanon ɗayanku idan kare ya yi lallage shi ne kare ya sanya harshensa a cikin kwano ya jujjuya shi, ko ya sha abin da yake ci ko bai sha ba a cikinsa, ya wanke shi sau bakwai, na farko da ƙasa» (Bukhari da Muslim ne suka rawaito shi.)

Abin da alade ya sha ya rage

b) Abin Alade Ya Sha Ya Rage

Kiyasi a kan kare, saboda alade da kare dukkansu najasa ne.

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Fiqihun ibada a cikin hotuna

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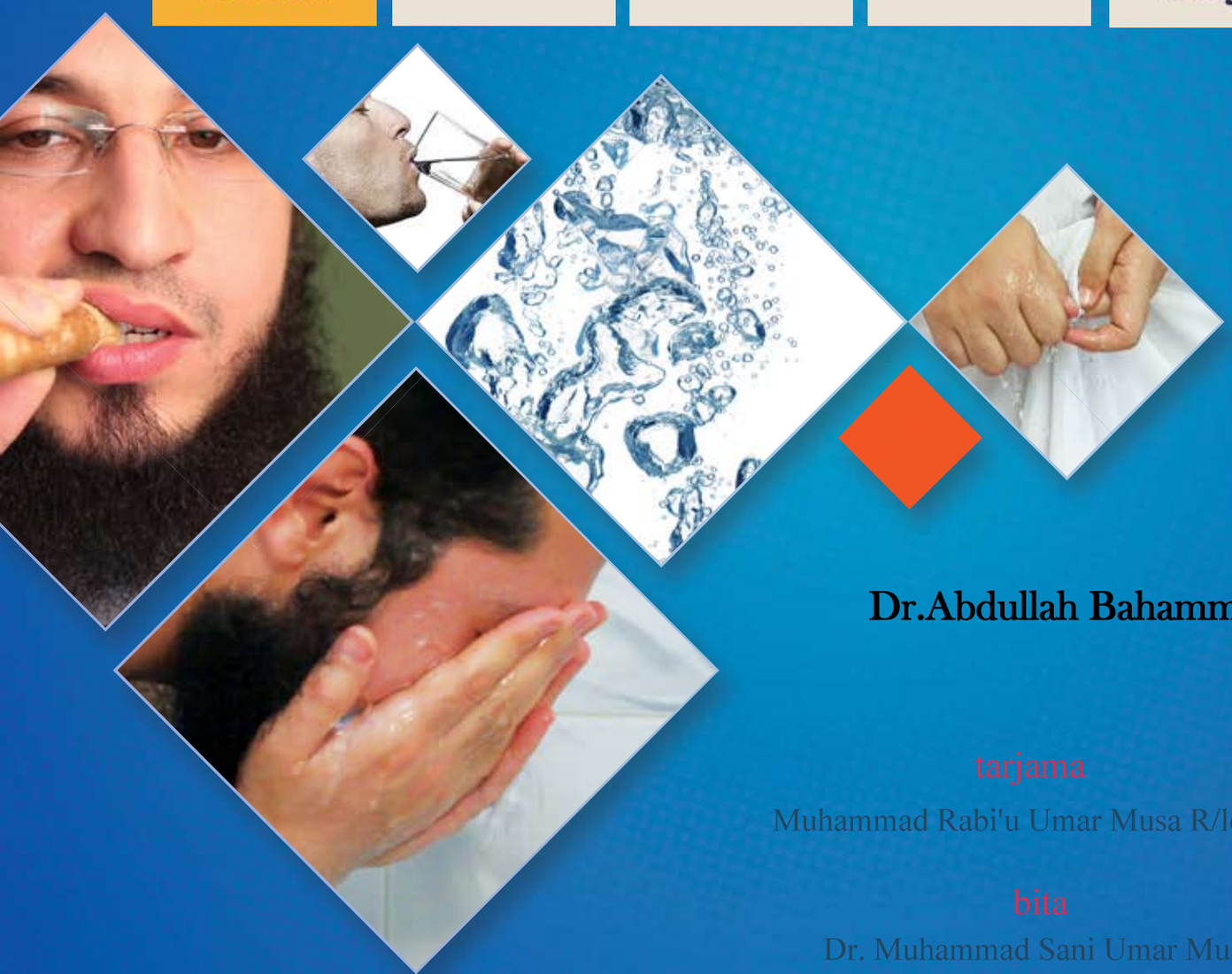

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Kwanuka

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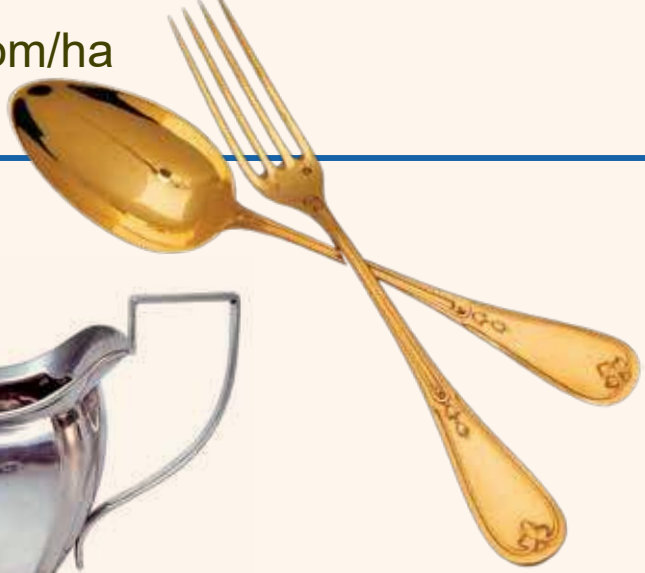
4 Kwanuka



Tsarki

Abin da ake nufi da kwano

Amfani da kwanon zinare da na Azurfa

Wajen ci da sha-

Ba wajen ci da sha ba-

Amfani da kwanon da aka liƙe shi da azurfa

Butar azurfa saboda yin alwala

Amfani da kwanon da aka liƙe da azurfa

Kwanuka

Kwanuka

Abubuwan da ake ajiye ruwa ko wani abu a cikinsu

An halatta a yi amfani da kowanne kwano ko ƙwarya wajen ci ko sha da sauransu, amma banda kwanon zinare da azurfa, ga yadda bayaninsu yake:

Sha da kwanon Azurfa

Amfani Da Kwanon Zinare Da Azurfa

Wajen Ci Da Sha

Haramun ne a yi amfani da su, saboda faɗinsa (ﷺ): «Kada ku sha da kwanon zinare da azurfa, kada ku ci a cikinsu, saboda ta su ce (kafirai) a duniya, a lahira kuma tamu ce» (Bukhari da Muslim ne suka rawaito shi). Da faɗinsa (ﷺ) «Wanda yake shan wani abu a cikin kwanon azurfa to yana kwankwaɗar wutar Jahannama ne a cikinsa» (Bukhari da Muslim ne suka rawaito shi).

Ci a ikin kwano Zinare

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Amfani Da Dwanon Dinare D Azurfa Ba A Wajen Ci Ko Sha Ba

An halatta a yi amfani da su ba a wajen ci ko sha ba, kamar yin alwala da sauransu, saboda hadisin da ya gabata ya taƙaita hanin a kan ci da sha, kuma ya tabbata cewa Ummu Salama «Allah ya yarda ita tana da wani asusu na azurfa, a cikinsa akwai gashin kan Manzon Allah» (ﷺ). (Bukhari ne ya ruwaito shi)

Amfani Da Kwanon Da Liƙe Shi Da Azurfa

Ya halatta a yi amfani da kwanon da aka liƙe shi da 'yar azurfa kaɗan don wata buƙata, saboda abin da ya tabbata cewa «akushin Manzon Allah (ﷺ) ya fashe, sai a ka sanya wata sarƙa ta azurfa a wurin da ya fashe ɗin». (Bukhari da Muslim ne suka rawaito shi)

Sanya kayan zinare ga maza

Ba ya hallata maza su sanya kayan zinare, saboda abin da ya tabbata daga Abu Musa Al-ash'ariy – Allah ya yarda da shi – ya ce, Manzon Allah (ﷺ) ya ce, «An haramta kayan alhariri da zinare ga mazan al'ummata, an halatta wa matansu» (Tirmizi ne ya rawaito shi).

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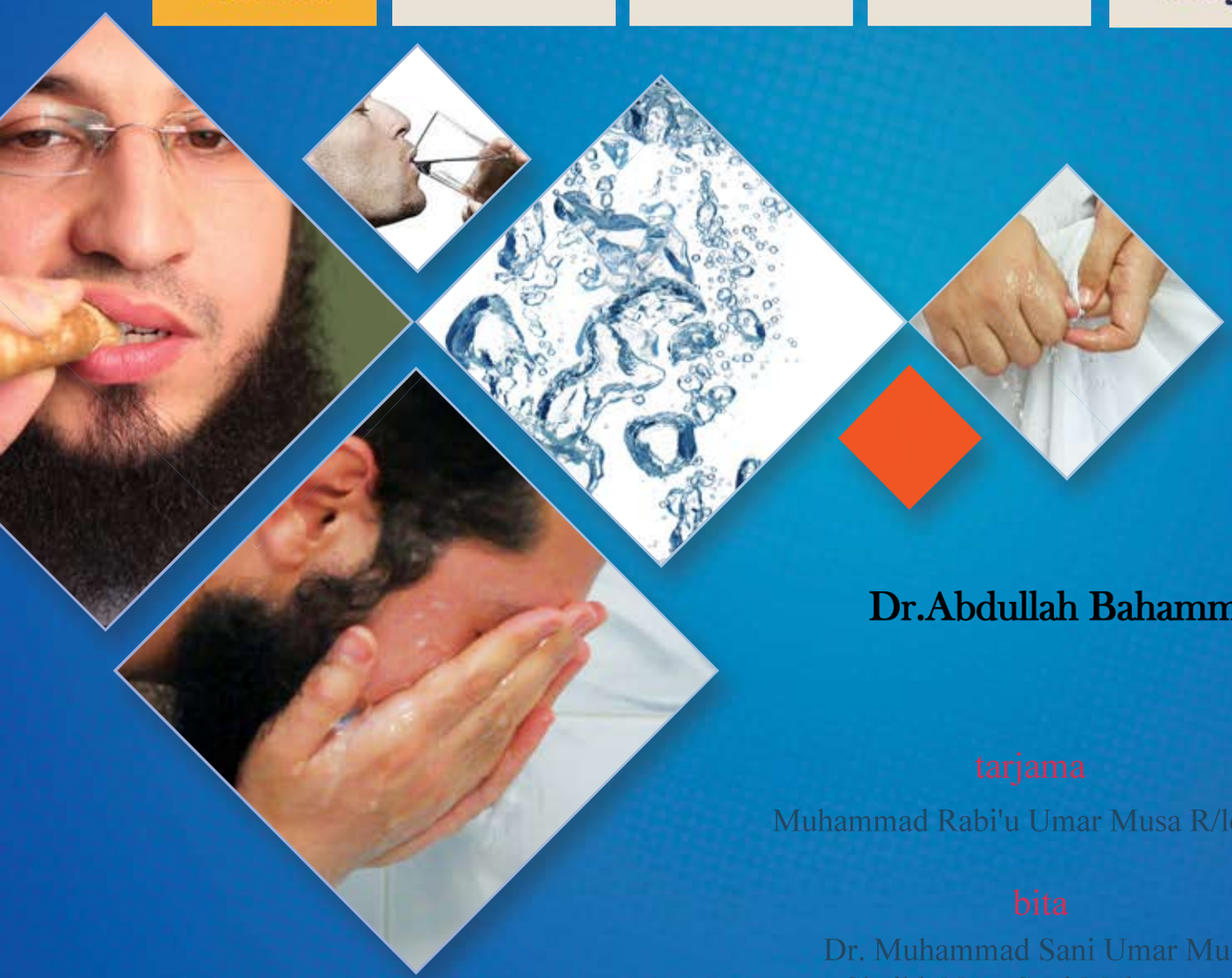

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Hukunce-Hukuncen Biyan Buqata

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Kashen Ruwa

5

Hukunce-Hukuncen Biyan Buƙata

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Tsarki

Hukunce-Hukuncen Biyan Buƙata.

Abin da ya wajaba yayin biyan buƙata

Abin da ya haramta yayin biyan buƙata

Abin da ake so yayin biyan buƙata

Abin da ake ƙi yayin biyan buƙata

Tsarkin ruwa da tsarkin hoge

Menene tsarkin ruwa da na huge

Hikimar tsarkin ruwa da huge

Hukuncin tsarkin ruwa da huge

Sharaɗin abin da za a yi tsarkin huge da shi

Abin Da Ya Wajaba Yayin Biyan Buƙata

1. Suturce al'aura daga idon mutane yayin biyan buƙata, saboda faɗinsa (ﷺ) :«Kariya tsakanin ganin aljannu da al'aurar 'yan adam shi ne idan ɗayansu zai shiga banɗaki ya ce, "Bismillahi» (Tirmizi ne ya rawaito shi).

2 – Kiyaye tufafinsa da jikinsa daga najasa, saboda abin da ya tabbata Manzon Allah (ﷺ) ya wuce ta wajen waɗansu ƙabubura guda biyu, sai ya ce, «Haƙiƙa ana yi musu azaba, amma ba saboda wani abu mai wahala ba ne, shi dai wannan ya kasance ba ya –Abin da ake nufi da ba ya tsarkaka daga fitsari shi ne ba ya nisantarsa kuma ba ya kiyaye kansa daga gareshi kaffa-kaffa wajen fitsari» (Abu Dawud ne ya rawaito shi).

3 – Yin tsarki da ruwa ko hoge, saboda hadisin Anas ɗan Malik – Allah ya yarda da shi – ya ce,

«Manzon Allah (ﷺ) ya kasance idan zai tafi biyan buƙata, ni da wani yaro sa'ana muna ɗaukar buta da sanda Sanda ana nufin ɗan ƙaramin mashi, sai Manzon Allah ya yi tsarki da ruwa (bayan ya gama)» (Bukhari da Muslim ne suka rawaito shi).

Abin Da Ya Haramta Yayin Biyan Buƙata

1. Fuskantar alƙibla, ko ba ta baya yayin biyan buƙata a fili. Idan kuwa a cikin gini ne to abin da ya fi kada a fuskanceta, saboda faɗin Manzon Allah (ﷺ) «Idan kun zo wurin biyan buƙatarku kada ku fuskanci alƙibla kada kuma ku ba ta baya, ku kalli gabas ko yamma» (Bukhari da Muslim ne suka rawaito shi)

2. Biyan buƙata akan hanyar mutane, ko inuwarsu ko wurin da suke taruwa, saboda faɗinsa (ﷺ) «Ku ji tsoron wurin tsinuwa guda biyu". Sai suka ce, "Menene masu jawo tsinuwa guda biyu?" sai ya ce, "Wanda yake biyan buƙata akan hanyar mutane, ko inuwarsu» (Muslim ne ya rawaito shi)

3. Shiga bandaki da Alƙur'ani, saboda yin hakan wulaƙanta littafin Allah Maɗaukakin Sarki ne.

4. Yin fitsari a cikin ruwan da ba ya gudu, kamar ruwan tafki wanda ake yin wanka a cikinsa, saboda faɗinsa (ﷺ)«Kada ɗayanku yayi fitsari a cikin ruwan da ba ya gudu, sannan ya yi wanka da shi» (Bukhari da Muslim ne suka rawaito shi)

Biyan buƙata a fili cikin sahara

Biyan buƙata akan hanyar mutane

Shiga bandaki da ƙafar hagu

Fita daga bandaki da ƙafar dama

Fitsari a cikin ruwan da ba ya gudu

Ya tabbata cewa yin fitsari a ruwan da ba ya gudu yana haifar da cutar Kurkunu.

Duba littafin "Aɗɗibun Nabawiy Fi Dau'il Ilmil Hadis" Na Giyasul Ahmad

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Abin da ake so yayin biyan buƙata

1. Nisantar mutane yayin biyan buƙata a sahara ko fili

2. Ya ce yayin da zai shiga bandaki: «Bismillah, Allahumma Inni A'uzu bika minal Khubthi walkhaba'ith» (Bukhari da Muslim ne suka rawaito shi).

3. Gabatar da ƙafar hagu yayin shiga bandaki, da gabatar da ƙafar dama yayin fitowa

4. Ya ce yayin da zai fito : «Gufranaka» (Abu Dawud ne ya rawaito shi).

Abin da ba a so yayin biyan buƙata

1. Yin magana yayin biyan buƙata, ko magana da wasu sai dai in da wata buƙata, saboda hadisin ɗan Umar - Allah ya yarda da shi – ya ce, wani mutum ya wuce ta wajen Annabi (ﷺ) yana bawali, sai ya yi masa sallama, amma bai amsa masa ba. (Muslim ne ya rawaito shi)

2. Shiga bandaki da abin da yake akwai ambaton Allah a jikinsa, sai dai in ana jin tsoron sacewa, saboda Manzon Allah (ﷺ) «ya kasance idan zai shiga bandaki sai ya cire zobensa» (Abu Dawud ne ya rawaito shi).

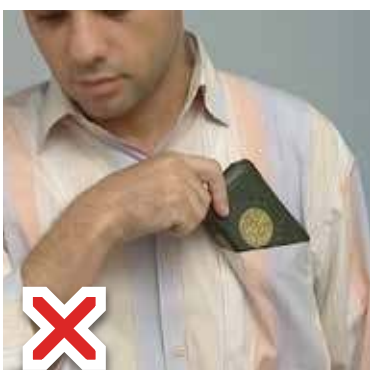
3. Shafar gaba da hannun dama, ko yin tsarki da shi, saboda fadin Manzon Allah (ﷺ) «Kada ɗayanku ya riƙe gabansa da hannun damansa idan yana fitsari, kada kuma ya shafi bayan gida da damansa» (Bukhari da Muslim ne suka rawaito shi.)

4.Yin fitsari a cikin ramuka, don kada wata dabbar ta cuce shi ko shi ya cuce ta.

Yin magana yayin biyan buƙata

Shiga bandaki da abin da yake ɗauke da sunan Allah

Yin fitsari a cikin ramuka



Shiga bandaki da Alƙur'ani

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Yin fitsari a tsaye

Manzon Allah (ﷺ) ya hana yin fitsari a tsaye, sai dai idan ya aminta cewa tartsatsin fitsarin ba zai ɓata shi ba, to ya halatta yayi, saboda hadisin Huzaifa – Allah ya yarda da shi – ya ce, «Manzon Allah (ﷺ) ya zo wajen bolar Bola : Wurin da ake zubar da ƙazanta.
wasu mutane sai ya yi fitsari a tsaye» .

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Tsarkin Ruwa Da Tsarkin Hoge

Tsarkin ruwa

Shi ne gusar da abin da yake fita daga gaba ko dubura da ruwa mai tsarki

Tsarkin hoge

Shi ne gusar da abin da yake fita daga gaba ko dubura da hoge ko makamancinsa

Hukuncin Tsarkin Ruwa Da Tsarkin Hoge

An shar'anta yin tsarki da ruwa, saboda hadisin Anas ɗan Malik – Allah ya yarda da shi – ya ce, «Manzon Allah (ﷺ) ya kasance idan zai je biyan buƙatarsa, sai ni da wani yaro sa'ana mu ɗaukar masa ruwa da sanda, idan ya gama sai yayi tsarki da ruwa» (Bukhari da Muslim ne suka rawaito shi).

Ya halatta a taƙaita a kan tsarkin dutse kaɗai, da sharaɗi guda biyu:

1 – Ya zama fitsarin ko bayan-gidan bai wuce wurin ya saba fitowa daga cikinsa ba, idan kuwa ya wuce to lallai sai an yi amfani da ruwa.

2 – Tsarkin hogen ya zama da hoge guda uku ko sama da haka, har gabansa ko duburarsa ta tsarkaka daga najasa.

Hikimar Yin Tsarkin Ruwa Da Na Hoge

1 – Don samun tsarki da gusar da najasa

2 – Saboda samun tsafta da nisanta daga abubuwan da suke kawo rashin lafiya

Tsarki da hannun dama :

Ba ya halatta a yi tsarki da hannun dama, saboda faɗin Annabi (ﷺ) «Kada ɗayanku ya riƙe gabansa da hannun damansa idan yana fitsari, kada kuma ya shafi bayan gida da damansa» (Muslim ne ya rawaito shi)

Sharuɗɗan abin da ake tsarkin dutse da shi

A. Ya zama mai tsarki, ba ya inganta a yi da abu mai najasa.

B. Ya zama halataccen abu, ba ya inganta da haramtaccen abu.

C. Ya zama mai tsarkake wurin najasar.

D. Kada ya zama ƙashi ko kashin dabbobi, Salman Afarisi – Allah ya yarda da shi – ya ce, «Manzon Allah (ﷺ) ya hana mu mu fuskanci alƙibla da bayan-gida ko bawali, ko kuma mu yi tsarki da hannun dama, ko mu yi tsarki da duwatsun da ba su kai uku ba, ko mu yi tsarki da kashin dabbobi ko ƙashi» (Muslim ne ya rawaito shi).

Fa'ida :

Ba a yin tsarkin don an yi tusa

Yin tsarki da ruwa ya fi yi da dutse, saboda ruwa ya fi tsarkake wa da fitar da najasa.

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E – Kada ya zama abu ne mai ƙima, kamar abinci, ko wata takardar da aka rubuta wani abu mai ƙima a cikinta.

Daga cikin abin da ya halatta a yi tsarkin dutse da shi akwai : duwatsu masu tsarki, hankici, takarda mai tsarki, da ƙyalle mai tsarki

Yin tsarki da ƙyalle

Yin tsarki da ƙashi

Yin tsarki da Hankici

Yin tsarki da abinci

Yin tsarki da duwatsu

Yin tsarki da takarda mai ƙima

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Fiqihun ibada a cikin hotuna

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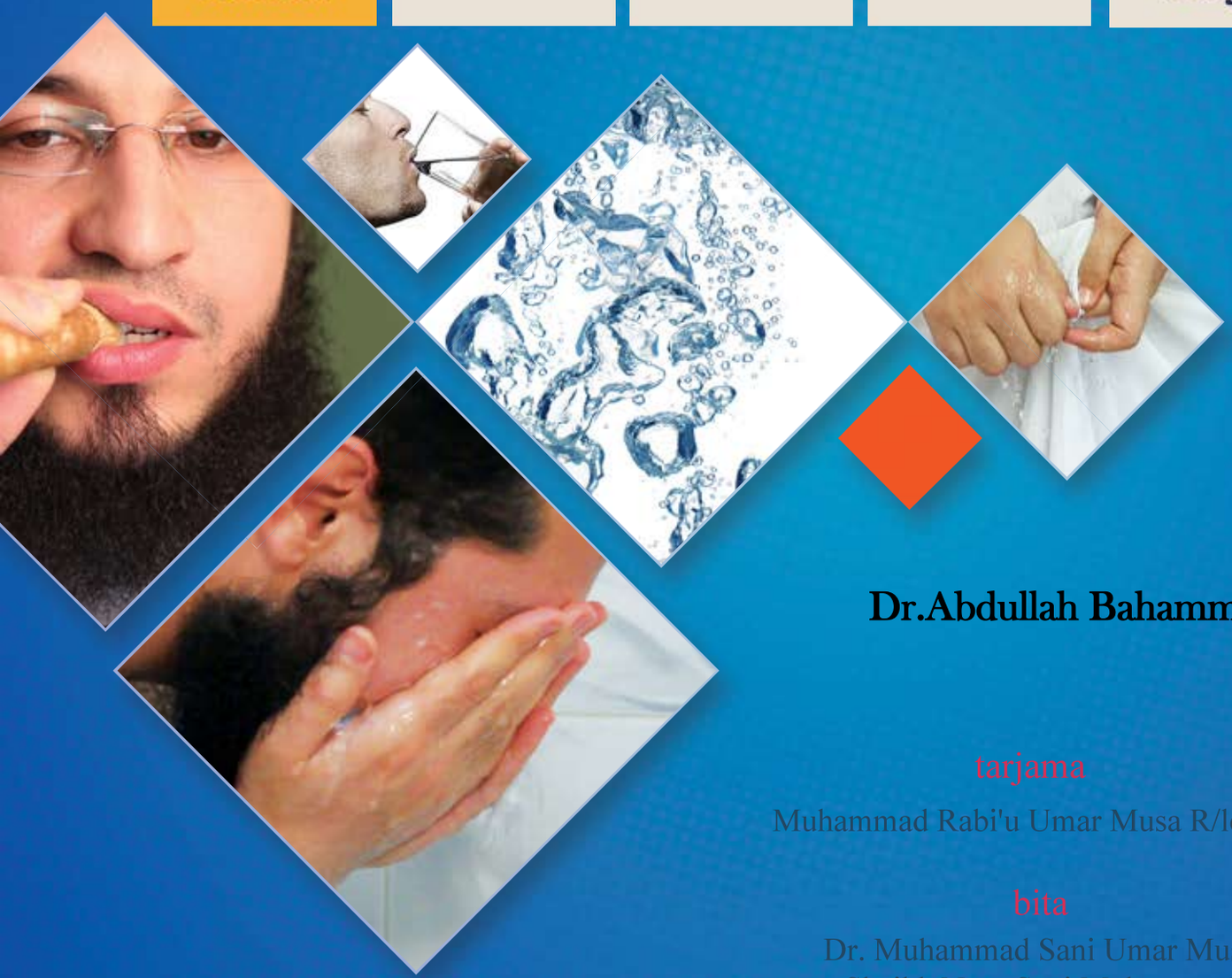

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Sunnonin Fixira

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6 Sunnonin Fiɗira

Tsarki

Bayanin sunnonin ɗabi'a

1. Aswaki

2. Kurkurar baki da shaƙa ruwa

3. Tsarki da ruwa

4. Rage gashin baki

5. Cika gemu

6. Aske gashin mara

7. Yin kaciyar maza da mata

8. Yanke farce

9. Tsige gashin hammata

10. Wanke bayan gaɓoɓin 'yan yatsu

Sunnonin Fiɗira

Sunnonin Fiɗira

Su ne : Ɗabi'u da abubuwan da Allah ya halicci mutane a kansu, waɗanda da su ne mutum yake cika, ya zama mai kyan siffofi da kyakkyawar kama.

An karɓo daga Aisha – Allah ya yarda da ita – ta ce, Manzon Allah (ﷺ) ya ce,«Abubuwa goma suna cikin sunnonin Fiɗira : Rage gashin baki, cika gemu, yin aswaki, shaƙa ruwa, yanke farce, wanke bayan gaɓɓan 'yan yatsu, cire gashin hammata, aske gashin mara, tsarkin ruwa, kurkurar baki» (Muslim ne ya rawaito shi).

1-Asuwaki

Asuwaki

Ɗan ƙaramin ice ne na itaciyar bishiyar Arak, da ake amafani da shi wajen goge haƙora, don kawar da abin da ya maƙale musu na abinci ko wari.

Asuwaki sunna ne a kowane lokaci, saboda faɗinsa (ﷺ) «Aswaki tsarki ne ga baki, kuma samun yarda ne daga Ubangiji»(Ahmad ne ya rawaito shi) Amm yin aswaki yana ƙarfafa a wurare masu zuwa :

1. Yayin Alwala

Saboda faɗinsa (ﷺ) «Ba don kada in matsantawa al'ummata ba, da na umarce su da yin aswaki a yayin yin kowace alwala» (Ahmad ne ya rawaito shi)

2. Yayin Yin Sallah

Saboda faɗinsa (ﷺ) «Ba don kada in matsantawa al'ummata ba, da na umarce su da yin aswaki a wajen kowace sallah» (Bukhari da Muslim ne suka rawaito shi).

3. Yayin Shiga Gida

An karɓo daga Miƙdamu daga babansa – Allah ya yarda da su – ya ce, «na ce wa Aisha – Allah ya yarda da ita – me Manzon Allah (ﷺ) yake farawa da shi idan ya shigo gidansa?" Sai ta ce, "Aswaki» (Muslim ne ya rawaito shi)

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4. Yayin Da Aka Tashi Daga Barci

An karɓo daga Huzaifa – Allah ya yarda da shi – ya ce, «Manzon Allah (ﷺ) ya kasance idan ya tashi da daddare yana goge yana goge bakinsa ana nufin yana cuccuɗa shi da aswaki bakinsa da asuwaki» (Bukhari ne ya rawaito shi)

5. Yayin Karatun Alƙur'ani

An karɓo daga Aliyyu – Allah ya yarda da shi – ya yi umarni da yin asuwaki ya ce, Annabi (ﷺ) ya ce, «Haƙiƙa idan bawa ya yi aswaki, sannan ya tashi yana sallah, sai mal'iku su tsaya bayansa suna jin karatunsa, sai mala'ikan ya matso kusa da shi, har ya sanya bakinsa akan bakinsa, babu wani abu da zai fito daga bakinsa na Alƙur'ani face sai ya zama a cikin cikin mala'ikan, don haka ku tsarkake bakunanku saboda Alƙur'ani» (Bazzar ne ya rawaito shi) .

Fa'idojin Aswaki

Daga cikin fa'idojin aswaki : tsarkake baki ne a duniya, samun yardar Ubangiji ne a lahira, kuma yana ƙarfafa dasashi Dasashi shi ne naman da haƙori yake fitowa daga jikinsa, yana gyara murya, ya sanya bawa nishaɗi.

2. Kuskure Baki Da Shaƙa Ruwa

Kurkurar baki

Shaƙa ruwa

Kurkurar baki

Shi ne shigar da ruwa cikin baki tare da jujjuya shi

Shaƙa ruwa

Shi ne, shaƙar ruwa zuwa hanci

3. Tsarki da ruwa

Tsarki da ruwa

Gusar da abin da ya fito daga gaba ko dubura da ruwa mai tsarkie

a. Rege gashin baki

Abin da ake nufi a rage shi sosai, saboda ado da tsafta da saɓawa kafirai da yake cikin yin hakan.

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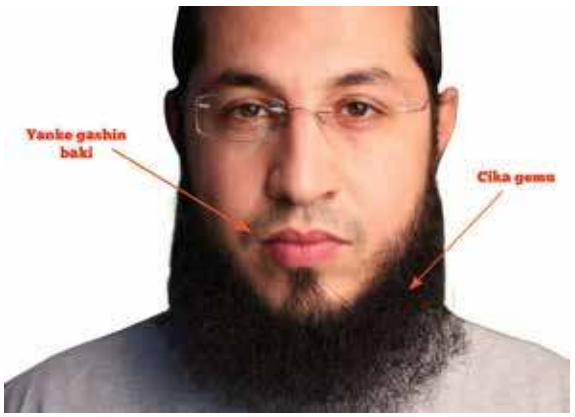
b. Cika Gemu

Shi ne barin gemu da rashin taɓa shi



Aske gemu

Aske gemu ya haramta, saboda umarnin da ya zo na a bar shi kada a taɓa shi. Manzon Allah (ﷺ) ya ce, «Ku cire gashin baki, ku ƙyale Kyale gemu shi ne rashin rage shi, da barinsa yadda yake gemu, ku saɓa wa majusawa» (Muslim ne ya rawaito shi).

Fa'idar aske gashin mara

Ya tabbata a ilimin kimiyya cewa aske gashin mara yana kiyaye lafiyar jiki da ƙarfinsa da amincinsa, saboda yawan gashi a irin wannan waje yana kawo ƙurajen fata waɗanda suke cutar da jiki

4. Aske gashin mara

Aske gashin mara

Shi ne aske gashin gaba

5. Kaciyar Maza Da Kaciyar Mata

Kaciyar maza

Shi ne gusar da fatar da ta lulluɓe kan azzakarin namiji

Kaciyar mace

Ita ce rage ɗan naman dake gaban mafitsarar mace

Ana yi wa maza kaciya, su kuma mata ana ɗan rage wa ne, saboda faɗin Manzon Allah (ﷺ) ga Ummu Aɗiyya – Allah ya yarda da ita – «Ki rage ɗan kaɗan kada ki cire gaba ɗaya (wajen yi wa mata kaciya) saboda ya fi sa kyawon fuska, kuma ya fi daɗi ga miji» (Hakim ne ya rawaito shi)

Kaciya wajibi ce ga maza, sunna ce ga mata.

Hikimar yi wa ɗa namiji kaciya shi ne, tsarkake gaban namiji daga najasar dake cikin wannan fatar da ta rufe gaban nasa. Ita kuwa mace hikimar yi mata kaciya shi ne samun kyawon fuskarta.

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6. Yanke Farce

Shi ne yanke shi, kada a bar shi ya yi tsawo.

Yanke farce

7. Tsige gashin hammata

Shi ne gusar da gashin da ya fito a hammata, saboda tsaftace hamata da gusar da warinta.

Tsige gashin hammata

8. Wanke bayan gaɓɓan 'yan yatsu

Bayan gaɓɓan 'yan yatsu

Su ne, bayan gaɓɓan 'yan yatsu waɗanda suke bayan tafin hannu

Bayan gaɓɓan 'yan yatsu

Wasu malamai sun ƙara duk wani wuri da ƙazanta ke taruwa, cikin kunne, wuya, da sauran sassan jiki

Kwana arba'in

Makaruhi ne barin farce, ko gashin hammata, ko mara, ko gashin baki sama da kwana arba'in. An karɓo daga Anas ɗan Malik – Allah ya yarda da shi – ya ce, «Manzon Allah (ﷺ) ya sanya mana lokacin aske gashin baki, da yanke farce, da aske gashin mara, da cire gashin hammata, kada mu bar su sama da kwana arba'in» (Tirmizi ne ya rawaito shi)

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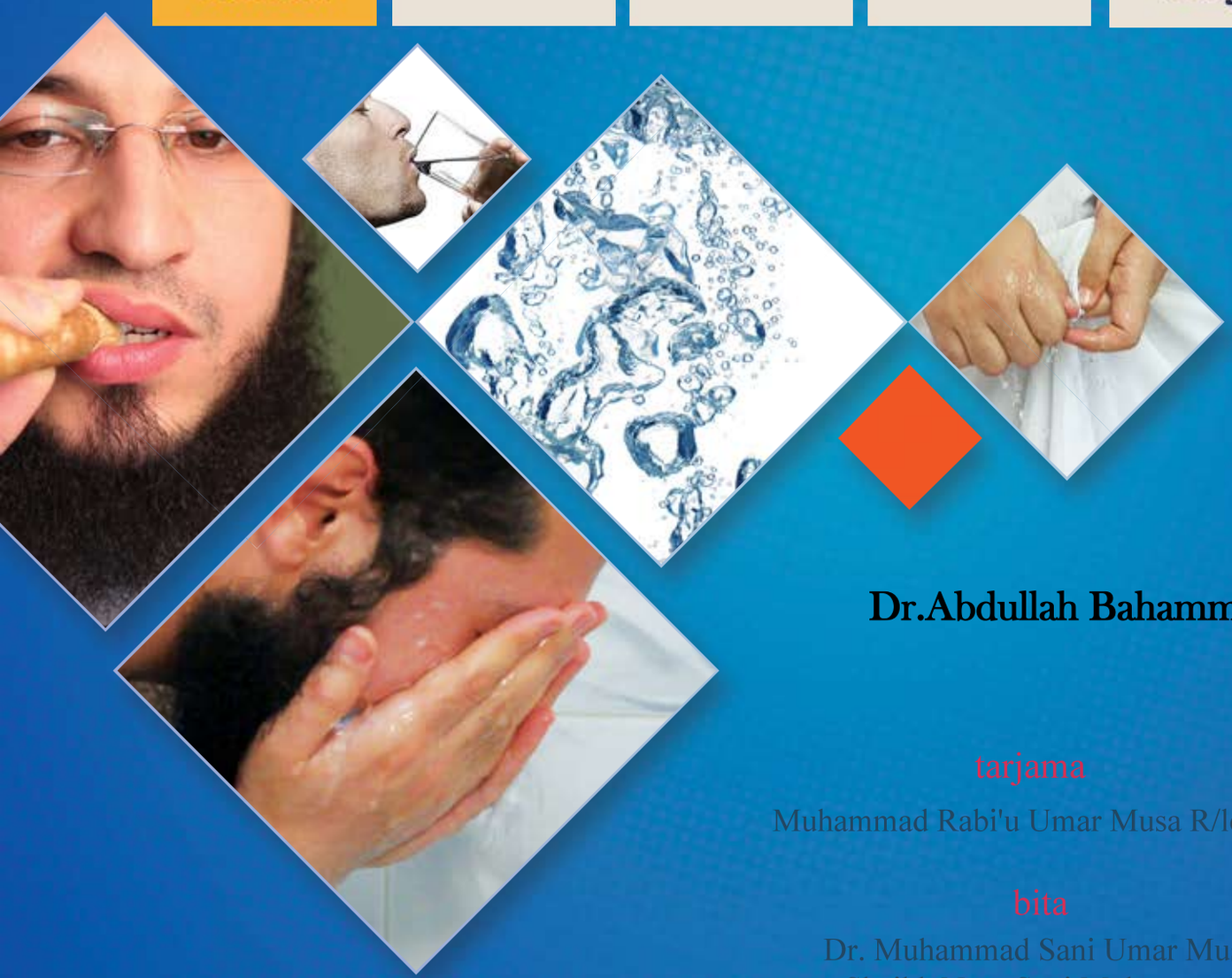
Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a sauqaqe

Tsarki | Sallah | Azumi | Zakkah | Hajji



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bita

Dr. Muhammad Sani Umar Musa

Shaikh Nura Sani Muhammad

alwala

7

Alwala

Alwala

Ma'anar kalmar "Alwudu'u" A lar-abci

Ita ce, Kyau da tsafta

Kalmar "Alwudu'u" A shari'a

Ita ce, amfani da ruwa a kan keɓantattun gaɓɓai da niyyar tsarki

Hukuncin Alwala

Ko dai alwala ta zama wajibi ko mustahabbi

A – Alwala tana wajaba da abubuwa uku :

1. Sallah

Allah Maɗaukakin Sarki ya ce, {Ya ku waɗanda suka yi imani idan kun tashi za ku yi sallah ku wanke fuskokinku da hannayenku zuwa gwiwowin hannu, ku shafi kawunanku, ku wanke ƙafafuwanku zuwa idan sawu} [Al'ma'ida : 6]

Tsarki

Bayanin kalmar "Alwudu'u"

Hukuncin Alwala

Falalar alwala

Siffar yadda ake alwala

Sharuɗɗan alwala

Farillan alwala

Sunnonin alwala

Abubuwan da suke warware alwala

2. Ɗawafi a Ka'abah

Saboda faɗinsa (ﷺ) ga matar da take al'ada «Kada ki yi ɗawafi har sai kin tsarkaka» (Bukhari ne ya rawaito shi).

Yin alwala don yin sallah

Yin alwala don ɗawafi

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3. Taɓa Alƙur'ani

Saboda faɗin Allah Maɗaukakin Sarki : {Ba mai shafarsa sai waɗanda aka tsarkake}[Alwaƙi'a : 79]

Yin alwala don taɓa Alƙur'ani

B. Sauran wuraren da ba waɗannan ba mustahabbi ne a yi alwala

Saboda faɗin Manzon Allah (ﷺ) «Ba wanda yake kiyaye yin alwala sai mumini»(Ahmad ne ya rawaito shi) Ana matuƙar son jaddada alwala lokacin yin kowace sallah, da lokacin zikiri da addu'a, da yayin karatun Alƙur'ani, da gabanin yin barci, da gabanin yin wanka, da bayan ɗaukar gawa, da duk lokacin da mutum ya yi kari, koda ba lokacin sallah ba ne.

Yin alwala don ambaton Allah (Zikiri)

Yin alwala don yin barci

Yin alwala don karatun Alƙur'ani

Yin alwala bayan ɗaukan gawa

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Falalar Alwala

1. Tana Jawo Son Allah

Allah Ta'ala ya ce,{Haƙiƙa Allah yana son masu tuba yana son masu yin tsarki} [Albaƙara : 222]

2. Alama Ce Ta Al'ummar Annabi Muhammad (ﷺ) Saboda Za Su Zo Ranar Alƙiyama Suna Masu Fari A Goshi Da Kafafuwa

Annabi (ﷺ) ya ce,«Haƙiƙa Al'ummata zasu zo ranar alƙiyama suna masu fari Farin goshi da ƙafafuwa, ana nufin hasken da wuraren alwala za su yi ranar alƙiyama a goshi da ƙafafuwa saboda yin alwala, duk wanda ya samu ikon ƙara tsawon farin goshinsa daga cikinku to ya yi» (Bukhari da Muslim ne suka rawaito shi) .

3. Tana Kankare Zunubai Da Laifuka

Annabi (ﷺ) ya ce, «Wanda duk ya yi alwala ya kyautata alwalar, laifukans zasu fita daga jikinsa, har ta ƙarƙashin faratnsa» (Muslim ne ya rawaito shi)

4. Tana Ɗaga Daraja

Annabi (ﷺ) ya ce, «Bana nuna muku abin da Allah yake kankare zunubai da su ba? Sai suka ce, "E, ya Manzon Allah, sai ya ce, "Kyautata alwala akan dole A kan dole : Ma'anarsa abin da yake mutum ba ya son shi, kuma yana wahalar da shi, yawaita tafiya zuwa masallatai, jiran sallah bayan an yi sallah, wannan shi ne ribaɗi» (Muslim ne ya rawaito shi).

Siffar yadda ake alwala

1. Halarto da niyya a cikin zuciya

2. Ambaton sunan Allah, ya ce, "Bismillah"

3. Wanke tafukan hannu sau uku

4. Yin asuwaki, yayin kurkure baki

5. Kurkuran baki, shaƙa ruwa da facewa (Sau uku)

Kurkure baki shi ne, sanya ruwa cikin baki tare da jujjuya shi.

Shaƙa ruwa : shi ne shaƙar ruwa zuwa ga hanci

Ana kurkuran baki da shaƙa ruwa daga kamfata ɗaya.

Facewa, shi ne fato ruwa daga hanci.

6. Wanke fuska (Sau uku) tare da tsetstsefe gemu.

Iyakar fuska shi ne daga mafarin gashin kai zuwa ƙasan haɓa. Faɗi kuma daga kunne zuwa kunne.

7. Wanke hannun dama, tun daga saman 'yan yatsu zuwa gwiwar hannu, sau uku, haka ma hannun hagu.

8. Shafar kai, a jiƙa hannu da ruwa, sannan a shafi farkon kai zuwa ƙeya, sannan a dawo farkon kai inda aka fara, (Sau ɗaya).

9. Shafar cikin kunne da ɗan yatsa manuniya, da shafar bayan kunne da babban ɗan 'yatsa (Sau ɗaya)

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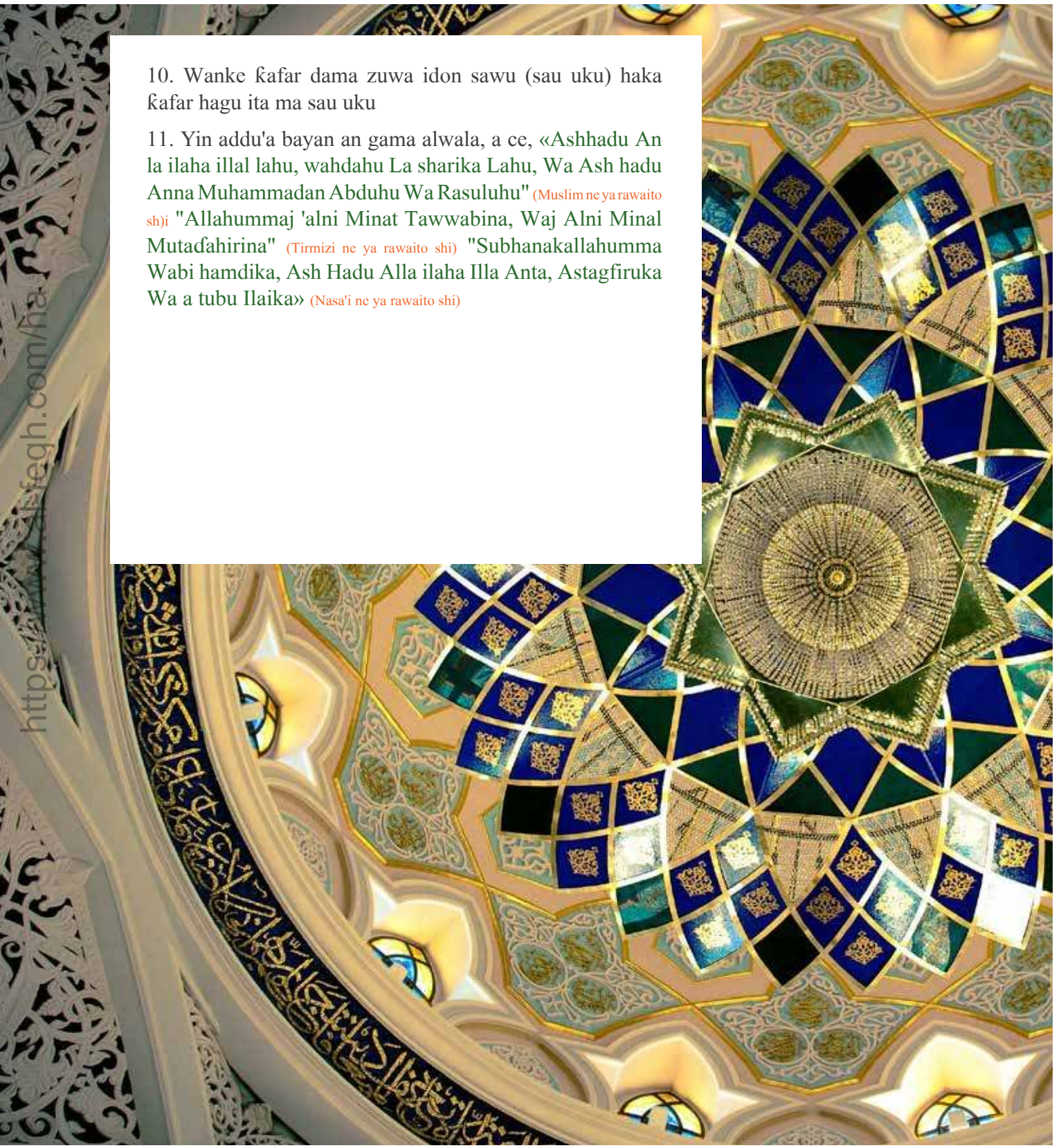

10. Wanke ƙafar dama zuwa idon sawu (sau uku) haka ƙafar hagu ita ma sau uku

11. Yin addu'a bayan an gama alwala, a ce, «Ashhadu An la ilaha illal lahu, wahdahu La sharika Lahu, Wa Ash hadu Anna Muhammadan Abduhu Wa Rasuluhu" (Muslim ne ya rawaito sh)i "Allahummaj 'alni Minat Tawwabina, Waj Alni Minal Mutaɗahirina" (Tirmizi ne ya rawaito shi) "Subhanakallahumma Wabi hamdika, Ash Hadu Alla ilaha Illa Anta, Astagfiruka Wa a tubu Ilaika» (Nasa'i ne ya rawaito shi)

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Kashen Ruwa

Sharuɗɗan Alwala

Wanke tafuka

Kurkurar baki

Shaƙa ruwa

Face ruwa

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5

Wanke fuska

6

Iyakar fuska

7

Wanke zira'in hannu

8

Shafar kai

9

Babban ɗan 'yatsa
(Shafar bayan kunne)

10

Wanke ƙafa

Kashen Ruwa

Sharuɗɗan Alwala

Yin alwala da hannun da yake shafe da mai

1. Ruwan ya zama mai tsarkakewa

2. Ya zama ruwan halal ne, ba kamar wanda aka sato ba.

3. A kawar da duk abin da zai hana ruwa isa ga fata, kamar fanti da makamancinsa.

Farillan alwala

1. Yin niyya a cikin zuciya, ba a faɗinta da baki, da mutum zai yi abubuwan da ake yi wajen alwala da niyyar ya ji sanyi, ko don ya tsaftace jikinsa ba tare da ya yi niyyar alwala ba, to da wannan abin da ya yi bai isar masa ba.

2. Wanke fuska, haɗe da kurkure baki da shaƙa ruwa

3. Wanke hannaye zuwa gwiwar hannu

4. Wanke ƙafafu haɗe da idon ƙafa

5. Shafar dukkan kai, haɗe da shafar kunnuwa

6. Jerantawa tsakanin gaɓɓai (wato wanke su a jere)

7. Wanke gaɓɓai ɗaya bayan ɗaya, kada ya jinkirta wata gaɓa har ta bushe, bai wanke wadda take bin ta ba.

Sunnonin Alwala

1 – Wanke tafukan hannu sau uku a farkon alwala

2 – Yin asuwaki

3 – Wanke gaɓɓai sau uku-uku, ban da kai da kunnuwa, su ba a ƙara wa a kan sau ɗaya.

4. Farawa da dama a dukkan gaɓɓan alwala

Tsawaita hasken hannu

Yin asuwaki

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Tsatstsefe 'yan 'yatsun hannaye

5. Tsawaita farin hannaye, ma'ana ya ƙara shigo da gwiwar hannu wajen wankewa

6. Tsetstsefe gemu, don isar da ruwa zuwa ga fatar haɓa

7. Tsatstsefe tsakanin 'yan 'yatsun hannu da ƙafafuwa

8. Cuccuɗa gaɓɓan hannu, kada ya wadatu da yayyafa ruwa kawai

9. Taƙaita zubar da ruwa, saboda faɗin Manzon Allah (ﷺ) «Za a samu wasu a cikin wannan al'umma suna wuce iyaka a wajen tsarki»(Abu Dawud ne ya rawaito shi). Ma'ana suna ɓarna a wajen ruwan alwala

10. Yin addu'a bayan gama alwala, Manzon Allah (ﷺ) ya ce,«Babu wani daga cikinku da zai yi alwala, ya kyautata alwalar, sannan ya ce, ""Ashhadu An la ilaha illal lahu, Wa Ash hadu Anna Muhammadan Abduhu Wa Rasuluhu" "Allahummaj 'alni Minat Tawwabina, Waj Alni Minal Mutaɗahirina» (Tirmizi ne ya rawaito shi) Face sai an buɗe masa ƙofafin Aljannah guda takwas, ya shiga ta wadda ya ga dama".

11. Yin sallah raka'a biyu bayan gama alwala, Manzon Allah (ﷺ) ya ce,«Wanda duk ya yi alwala irin alwalata wannan, sannan ya tashi ya yi raka'a biyu, bai zancen zuci a cikinsu ba, face sai an gafatar masa abin da ya gabata na zunubansa» (Bukhari da Muslim ne suka rawaito shi).

Abubuwan da suke warware alwala

1. Dukkan abin da yake fita daga mafita biyu, fitsari, bayan-gida, tusa, saboda faɗin Manzon Allah (ﷺ) «Allah ba ya karɓar sallar ɗayanku idan ya yi kari, har sai ya yi alwala» (Muslim ne ya rawaito shi)

2. Barci mai nauyi, wanda ba a jin komai a cikinsa, hakanan dukkan abin ya yi kama da shi, kamar suma da gusar da hankali gabaɗaya.

3. Cin naman Raƙumi, saboda hadisin Jabir ɗan Samura ya ce, wani mutum ya tambayi Annabi (ﷺ) cewa «Za mu sake alwala idan mun ci naman raƙumi? Sai ya ce,» (Muslim ne ya rawaito shi)E, (za ku sake).

4. Shafar farji da hannu kai tsaye ba tare da wata kariya ba, saboda hadisin Busrata 'yar Safwan ta ce, ta ji Manzon Allah (ﷺ) yana cewa,«Duk wanda ya shafi gabansa to ya (sake) alwala» (Abu Dawud ne ya rawaito shi).

Cin naman raƙumi

Abu Dawud ne ya rawaito shi

Mas'aloli

1. Idan musulmi ya tashi daga barcin, kuma ya yi nufin ya yi alwala da kwano ko kwarya, to kada ya kamfata da hannayensa har sai ya wanke su sau uku, saboda faɗin Manzon Allah (ﷺ) «Idan ɗayanku ya farka daga barcinsa, kada ya tsoma hannunsa a cikin ƙwaryarsa, har sai ya wankesa sau uku, domin bai san a ina hannunsa ya kwana ba» (Bukhari da Muslim ne suka rawaito shi).

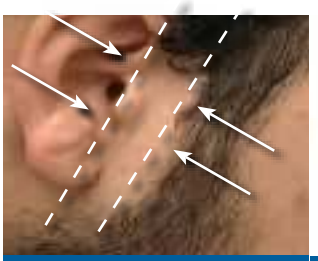
2. Wajibi mai yin alwala ya yi ƙoƙarin sadar da ruwa ga dukkan gaɓoɓinsa, waɗanda ya wajaba ya wanke su, musammam ma tsakanin 'yan 'yatsunsa na ƙafafu da hannaye, da tsakanin gobe da kunne, da gwiwowin hannu da idon ƙafa da digadigansa, saboda faɗin Manzon Allah (ﷺ) «Azaba ta tabbata ga wasu digadigai daga wuta» (Muslim ne ya rawaito shi).

3. Asali shi ne gina komai a kan yaƙini, (misali) da zai tabbatar yana da tsarki, sannan ya yi shakka a kan cewa alwalarsa ta warware ko kuwa? To sai ya yi gini akan yaƙini, wanda shi ne tsarki. (ma'ana zai tafi akan yana da tsarki). Haka kuma idan ya tabbatar bai da tsarki, amma sai ya yi shakka ya yi alwala ko bai yi ba? To yaƙini anan shi ne bai da tsarki.

4. Idan musulmi ya yi alwala ya wanke gaɓɓan alwala sau ɗai-ɗai, ko sau biyu-biyu, ko ya wanke wasu sau ɗaya, wasu sau biyu, wasu sai uku, to alwalarsa ta inganta.

5. Wanda ya manta ya yi sallah ba tare da alwala ba, to ya wajaba a kanshi ya sake, a duk lokacin da tuna.

6. idan ya yi alwala, sai najasa ta same shi, to zai gusar da najasar ne ba zai sake alwalar ba ne, saboda ba kari ba ne ya yi..



Tsakanin saje da kunne

Dilmiya hannu a cikin kwano bayan tashi daga barci

Tsatstsafe 'yan yatsun ƙafa

diddige

Alwala sababin samun lafiya ce

A wani bayani da mujallar (Source) wadda take fitowa daga majalisar ɗinkin duniya ta wallafa, ta ce, "Yin wanka a kai- a-kai, da yin alwalar sallah da al'ummomin musulmi suke yi, ya taimaka wajen rage cutar (Trachoma) wadda take sabbaba makanta a Africa. Akwai kusan mutum miliyan ɗari biyar a ƙasashe masu tasowa da suke fama da wannan cuta. Kuma za su iya kaucewa makanta idan suka bi hanyar da musulunci ya zo da ita ta wajabta tsafta a kan dukkan musulmi kafin sallah. An lura da cewa wannan cuta ta ragu, ko ma babu ita kwata-kwata a cikin al'ummomin musulmi".

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Duba littafin "Aɗɗibun Nabawiy Fi Dau'il Ilmil Hadis" Na Giyasul Ahmad

Abubuwan Da Ba Su Kamata Ba:

1. Faɗin niyya a fili yayin alwala

2. Ɓarnar ruwa

3. A ƙari akan wanki uku a wajen alwala,

saboda hadisin da aka rawaito wani mutumin ƙauyi ya zo wajen Annabi (ﷺ) yana tambayarsa yadda ake alwala, sai ya nuna masa wanki uku-uku, sannan ya ce, «Haka ake alwala, duk wanda ya ƙara a kan haka, to ya munana aiki, ya wuce gona da iri, ya yi zalunci» (Abu Dawud ne ya rawaito shi).

Sai dai ya halatta a ƙara a kan wanki uku idan gaɓar ba ta wanku ba, kamar wanda a [illegible] akwai mai ko makamancinsa

Ɓarnar ruwa

4. Rashin kyautata alwala, saboda an rawaito cewa wani mutum ya yi alwala,

ya bar wani ɗan wuri daidai faɗin farce a ƙafarsa bai wanke ba, sai Manzon Allah (ﷺ) ya gan shi, sai ya ce masa, «Koma ka kyautata alwalarka» (Muslim ne ya rawaito shi) sai ya koma ya kyautata, sannan ya zo ya yi sallah.

Yana Daga Rashin Kyautata Alwala :

a) Rashin wanke idanuwan ƙafa

b) Rashin wanke gwiwowin hannu, saboda matsewar hannun riga

c) Rashin wanke ɗan wurin da yake tsakanin saje da kunne.

d) Mutum ya yi lawala alhalin jikinsa da ɗige-ɗigen fanti.

e) Rashin wanke tafin hannun hagu tare da hannun hagun.

f) Mace ta yi alwala alhali a 'yan 'yatsunta akwai abin da yake hana ruwa isa.

g) Rashin tsetstsefe 'yan 'yatsun ƙafa, a yayin da ruwa ba shiga cikinsu.

5. Shafar wuya :

Shafar wuya ba ya cikin alwala, sai dai idan akwai buƙatar ya shafi wuyan kafin ko bayan gama alwala to babu laifi.

6. Faɗin zikirin da bai zo a shari'a ba, kamar

-Yin keɓantacciyar addu'a yayin wanke kowace gaɓa.

- Faɗin "Zamzam" ga wanda yake alwala.

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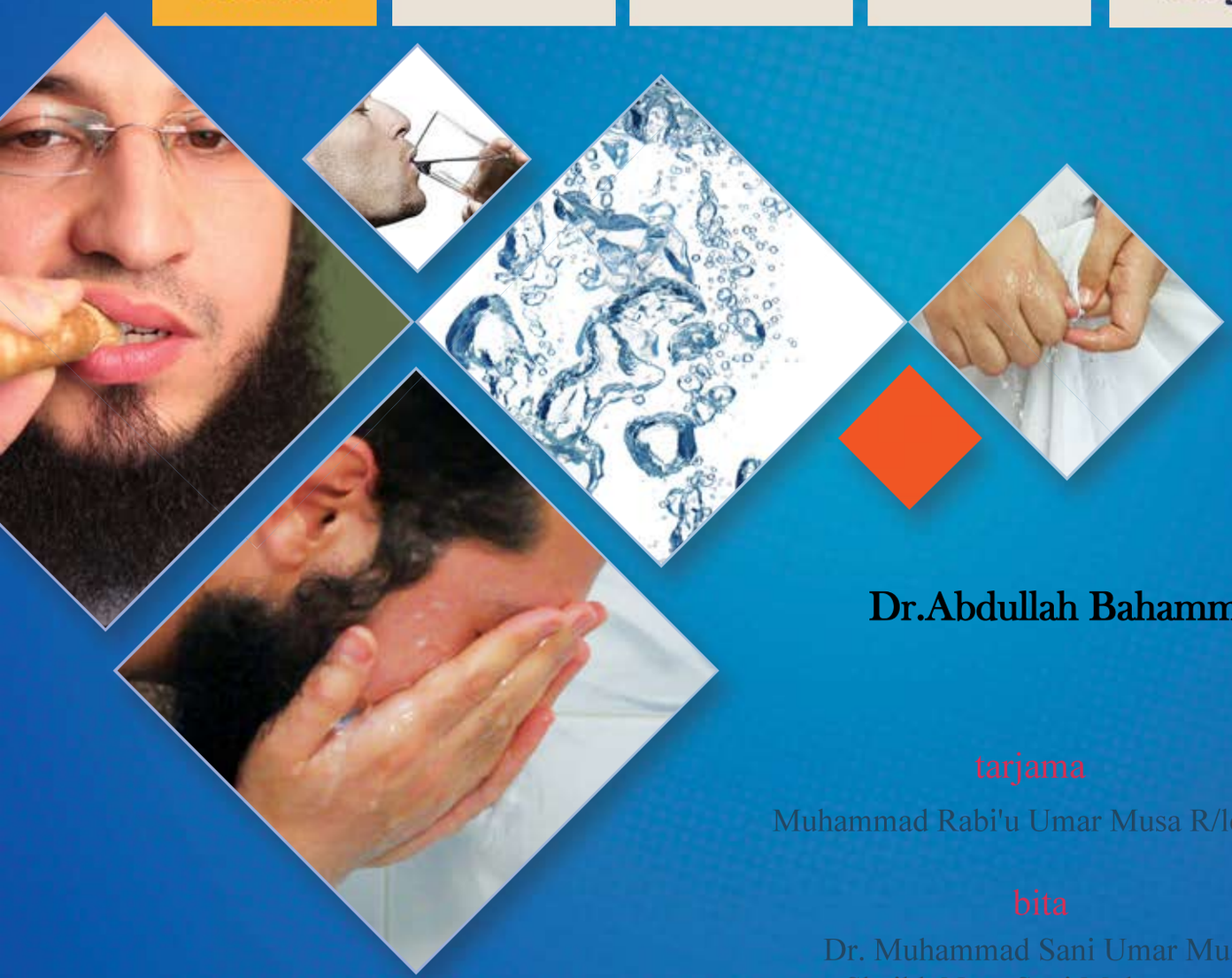
Karantar da hukunce-hukuncen musulunci a sauqaqe

Tsarki | Sallah | Azumi | Zakkah | Hajji



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bita

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Shaikh Nura Sani Muhammad

Shafa Akan Huffi Da Safa
Da Karan-Xori Da Bandeji
Da Makamancin Haka

8 Shafa Akan Huffi Da Safa Da Karan-Ɗori Da Bandeji Da Makamancin Haka

Huffi

Shi ne takalmin fata

Safa

Ita ce wata aba saƙaƙkiya da ake sawa a ƙafa kafin sa takalmi.

Hukuncin Shafa a kan huffi da safa

An shar'anta yin shafa a kan huffi da safa, saboda hadisai masu yawa, daga cikinsu akwai hadisin da aka rawaito daga Anas ɗan Malik – Allah ya yarda da shi – lokacin da aka tambaye shi dangane da shafa a kan huffi, sai ya ce, «Manzon Allah (ﷺ) ya kasance yana shafa a kan huffinsa biyu» (Bukhari da Muslim suka rawaito).

Sharuɗɗan Shafa a kan huffi da safa

1. Sanya su bayan an gama alwala : An karɓo daga Mugiratu – Allah ya yarda da ita – ya ce, «Na kasance tare da Manzon Allah (ﷺ) a wata tafiya, sai na yi nufin in cire masa huffinsa (yayin da zai yi alwala) sai ya ce, "ƙyale su, na sanya ƙafafuwa ne a cikinsu suna masu tsarki" Sai ya yi shafa a kansu» (Bukhari da Muslim suka rawaito).

2. Ya zama (huffin ko safar) sun rufe idon sau, ba a shafar ƙasa da idon sawu, saboda nan ba ya cikin ƙafa.

Tsarki

Bayanin menene huffi da safa

Hukuncin shafa a kansu

Sharuɗɗan shafa a kansu

Tsawon lokacin da za a yi shafar a kansu

Yadda ake shafa a kansu

Abubuwan da suke ɓata shafa a kansu

Shafa a kan karan—dori da bandeji da filasta

Bayanin menene karan-dori da bandeji da filasta

Dalilin halaccin shafar

Sharuɗɗan shafar

Yadda ake shafar

3. Ya zama an yi (huffin ko safar) da abu mai tsarki.

4. su zama ya halatta a yi amfani da su, kada su zama da haramtattun abubuwa, kamar alhariri ga maza.

5. Shafar ta kasance a cikin lokacin da aka iyakance, saboda Manzon Allah (ﷺ) ya iyakance lokacin shafa (Dare ɗaya da yini ga wanda yake zaune a gida, kwana uku ga matafiyi) ba ya halatta a ƙetare su.

6. Shafar ta zama yayin tsarki ne daga ƙaramin kari, ba babban kari ba, An karɓo daga Safwan ɗan

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Assal – Allah ya yarda da shi – ya ce, «Manzon Allah (ﷺ) ya kasance yana umartar mu idan muna matafiya, mu yi shafa a kan huffinmu, kada mu cire su don bayan- gida ko fitsari, ko barci, har tsawon kwana uku, sai dai idan mun yi janaba» (Bukhari ne ya rawaito shi).

A nan ana nufin wajibi a kan mai janaba ya cire huffinsa idan zai yi wanki, ya mayar da su bayan ya gama.

Tsawon Lokacin Shafa A Kan Huffi Da Safa

Dare ɗaya da yini ga wanda yake zaune a gida, kwana uku da dararensu ga matafiyi

Dalili a kan haka faɗin Aliyyu – Allah ya yarda da shi – ya ce, «Manzon Allah (ﷺ) ya sanya kwana uku da dararensu ga matafiyi, kwana ɗaya da dare ɗaya ga mazaunin gida» (Nasa'i ne ya rawaito shi)

Yadda Ake Lissafa Lokacin Shafa

Lokacin shafa yana farawa daga shafar farko bayan yin kari, idan mutum ya sanya safarshi bayan ya yi alwala, sai ya yi kari (abin da yake warware alwala, da ya zo alwala) sai ya shafa a karon farko, to daga wannan shafar sai ya lissafa kwana ɗaya da darensa (wato awa ashirin da huɗu).

Misali : Mutum ne ya yi alwala, bayan ya wanke ƙafafunsa, sai ya sanya safar shi, ya yi sallar asuba. Da ƙarfe goma na safe sai ya yi kari, alwalarsa ta warware, da ƙarfe sha ɗaya na safe sai ya yi alwala don ya yi sallar walha, ya yi shafa a kan safarsa, to daga wannan lokaci ya halatta ya ci gaba da shafa a kan safarsa har zuwa ƙarfe goma sha ɗaya na washegari. Wannan ga wanda yake mazaunin gida ba matafiyi ba, shi matafiyi yana da kwana uku da dararensu.

Yadda Ake Shafa A Kan Huffi Da Safa

Ana shafar saman huffi ne da hannaye guda biyu, bayan an jiƙa su da ruwa, tun daga 'yan 'yatsun ƙafa zuwa ƙwauri (idon sau) sau ɗaya, zai shafi ƙafar dama da hannun dama, ƙafar hagu da hannun hagu.

29 – Ba a shafar ƙasan huffi, haka nan diddige, Aliyyu – Allah ya yarda da shi – ya ce, «Da a ce addini ra'ayi ne, da ƙasan huffi shi ya fi cancanta a shafa fiye da samansa. Haƙiƙa ni na ga Manzon Allah (ﷺ) yana shafar saman huffinsa» (Abu Dawud ne ya rawaito shi).

Abubuwan Da Suke Ɓata Shafa A Kan Huffi Da Safa

1 – Karewar lokacin shafar

2 – Cire safar duka guda biyu ko ɗaya daga cikinsu

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Kashen Ruwa

3 – Samuwar babban kari. An karɓo da Safwan ɗan Assal – Allah ya yarda da shi – ya ce, «Manzon Allah (ﷺ) ya kasance yana umartar mu idan muna matafiya, mu yi shafa a kan huffin, kada mu cire su don bayan- gida ko fitsari, ko barci, har tsawon kwana uku, sai dai idan mun yi janaba»(Tirmizi ne ya rawaito shi).

Kiyaye haƙƙin wasu

Ya kamata ga duk wanda yake sanye da safa ya cire ta, idan ya ji tana wari, ya wanketa ya tsaftace ta, don kada ya cutar da 'yan uwansa musulmi.

Shafar ƙasan huffi

Tuɓe safa yana ɓata shafar

Shafar ƙasan huffi

Shafa da hannaye biyu

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Misali : Mutum ne ya yi alwala, bayan ya wanke ƙafafunsa, sai ya sanya safar shi, ya yi sallar asuba. Da ƙarfe goma na safe sai ya yi kari, alwalarsa ta warware, da ƙarfe sha ɗaya na safe sai ya yi alwala don ya yi sallar walha, ya yi shafa a kan safarsa, to daga wannan lokaci ya halatta ya ci gaba da shafa a kan safarsa har zuwa ƙarfe goma sha ɗaya na washegari. Wannan ga wanda yake mazaunin gida ba matafiyi ba, shi matafiyi yana da kwana uku da dararensu.

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Shafa A Kan Karan-ɗori Da Bandeji, Da Filasta

Karan-ɗori

Shi ne abin da ake ɗaure karaya da shi, kamar filasta da karare da makamantansu

Bandeji

Shi ne abin ake lulluɓe ciwo ko ƙuna da shi, na tsumma ko makamancinsa, don yin magana

Filasta

Abin da ake liƙawa akan ciwo don yin magani

Dalilin Halaccin Shafa A Kan Karan-ɗori

An karɓo daga Jabir – Allah ya yarda da shi – ya ce, "Mun fita wata tafiya, sai dutse ya samu wani mutum daga cikinmu ya fasa masa kai sannan kuma sai ya yi mafarki, sai ya tambayi abokansa "Shin akwai wani rangwame in yi taimama?« Sai suka ce masa "Ba wani rangwame, tunda dai za ka samu ruwa". Sai ya yi wanka kuma ya mutu. Lokacin da muka zo wajen Manzon Allah (ﷺ) sai aka ba shi labari, sai ya ce, "Sun kashe shi, su ma Allah ya kashe su, ba za su tambaya ba tunda ba su sani ba, maganin jahilci tambaya. Kaɗai ya ishe shi ya yi taimama, ya ɗaure wurin ciwon da ƙyalle ko tsumma, sannan ya yi shafa a kansa, ya wanke sauran jikinsa» (Abu Dawud ne ya rawaito shi).

Sharuɗɗan Shafa A Kan Karan-ɗori Da Bandeji Da Filasta

1. Sharaɗi wajen yin shafa a kan bandeji kada a wuce wajen da ake yi maganin da kewayensa.

2. Ba sharaɗi ba ne sanya karan-ɗori da bandejin ana cikin tsarki (alwala) kamar yadda ba sanya wani lokaci ba na shafar, matuƙar dai yana da buƙata to ya halatta ya yi shafar, a lokacin tsarki daga kari babba da ƙarami. Idan buƙatar da gushe to wajibi ne ya cire, ya wanke gaɓar yayin da zai yi tsarki.

3. Dangane da filasta ko bandejin da za a iya cire shi cikin sauƙi, za duba a gani :

A– Idan cire bandejin zai yi wu cikin sauƙi, a wanke wurin ciwon ba tare da cutuwa, ko jinkirin warke wa ba, to sai ya cire ya wanke wurin, sannan ya mayar da shi.

B– Idan cirewar da wanke wurin ba zai yi wu, ba tare da an cutu ba ko an samu jinkirin warkewa ba, to sai ya yi shafa akan gaɓar da bandejin yake.

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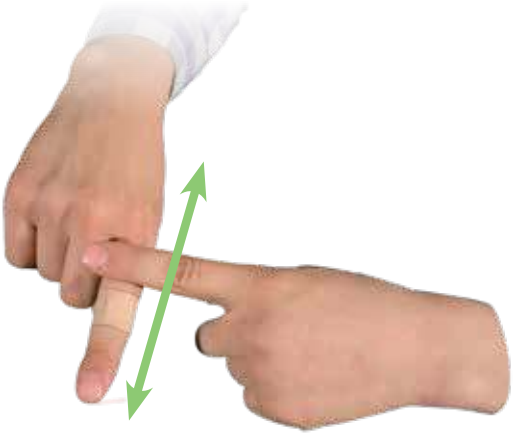
Yadda Ake Shafa A Kan Karan-Ɗori Da Bandeji

Idan mai yin tsarkin ya zo gaɓar da take da karan-ɗori ko bandeji sai ya wanke gefen wurin, sannan ya shafi dukkan kan karan-ɗorin ko bandejin, babu buƙatar ya shafi bandejin da yake kan gaɓar da ba wajibi ba ne ya wanketa ba a cikin tsarkinsa.

Misali : Mutum ne aka sa masa bandeji a kan ƙafarsa har zuwa ƙwaurinsa, to zai shafi kan ƙafarsa ne, ba zai shafi ƙwaurinsa ba.

Yadda ake shafa akan bandeji



Shafa a kan karan-ɗori

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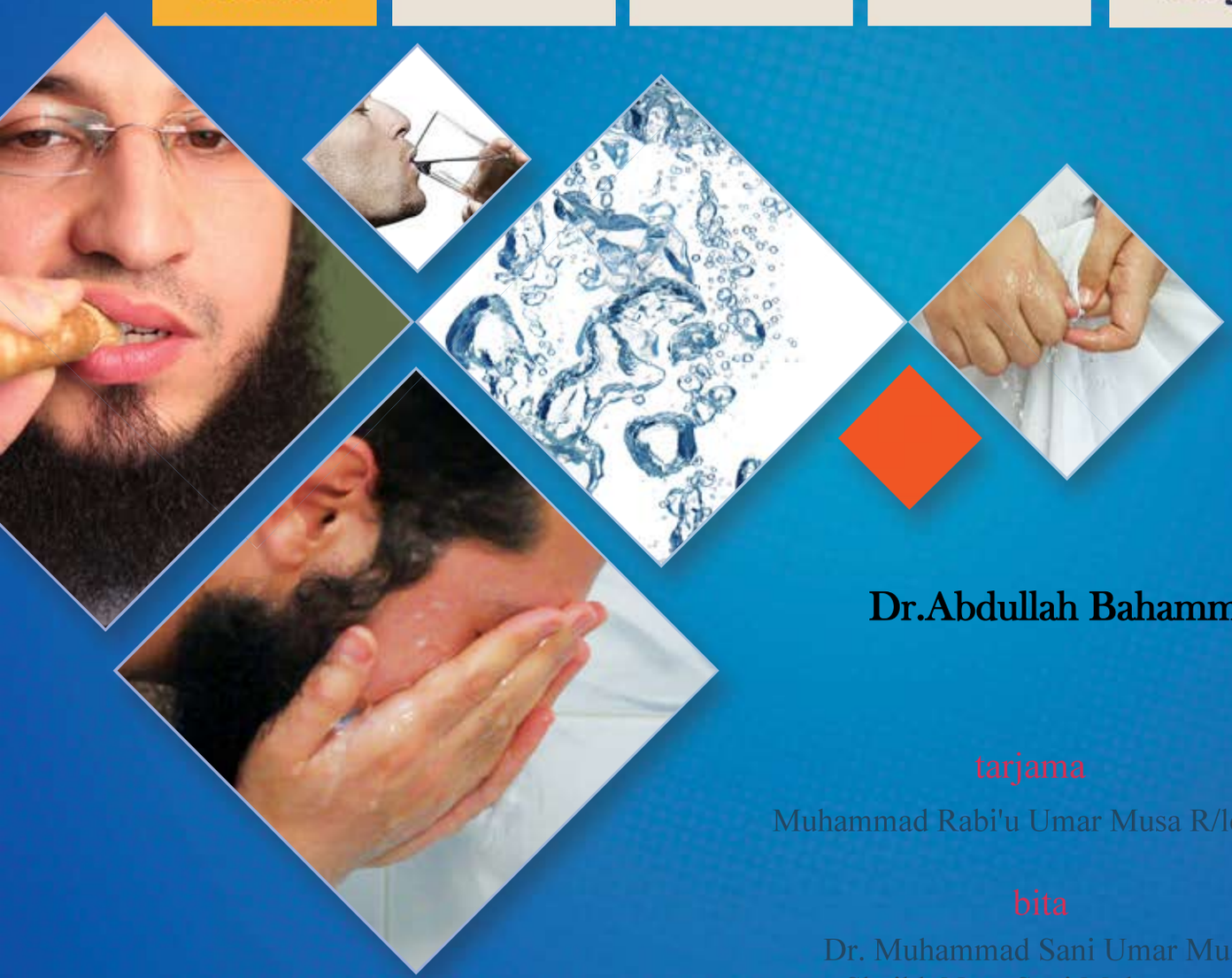
Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a sauqaqe

Tsarki | Sallah | Azumi | Zakkah | Hajji



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Shaikh Nura Sani Muhammad

Wanka

9 Wanka

Bayanin Menene Wanka

Wanka

Tsarki

Abubuwan da suke wajabta wanka

1 – Fitar maniyyi

2 – Saduwa tsakanin mace da namiji

3 – Musuluntar kafiri

4 – Yankewar jinin haila

5 – Mutuwa

Yadda ake yin wanka

Abin da ya haramta a kan mai janaba

Wankan da ake son a yi (Mustahabbi)

Ma'anar kalmar "wanka" a lar-abci

Game abu da ruwa

Wanka a Shari'ance

Shi ne gama jiki gabaɗayansa da ruwa, a kan wata siffa keɓantacciya, da niyyar bautawa Allah Mai tsarki

Abubuwan Da Suke Wajabta Wanka

1. Fitar Maniyyi

Maniyyi wani ruwa ne fari mai kauri, wanda yake fita tare da jin daɗi, yana tunkuɗar juna yayin fitowa, mutuwar jiki tana biyo bayan fitarsa, yana wari irin warin bara-gurbin ƙwai. Allah Maɗaukakin Sarki ya ce, {Idan kun kasance kuna da janaba to ku yi wanka}[Alma'ida : 6] da faɗin Manzon Allah (ﷺ) ga Aliyyu : «Idan ka fitar da ruwa to ka yi wanka» (Abu Dawud ne ya rawaito shi). Fitar da ruwa ana nufin fitar maniyyi.

Mas'aloli

1. Idan mutum ya yi mafarki amma bai fitar da maniyyi ba, to babu wanka a kanshi, idan kuwa maniyyin ya fito bayan ya farka daga barcin to wajibi ne ya yi wanka.

2. Idan ya ga maniyyi, amma bai iya tuna yaushe ya yi mafarki ba, to wanka ya wajaba a kanshi saboda fitar maniyyin. Manzon Allah (ﷺ) ya ce, «Ana taɓa ruwa ne saboda fitar ruwa» (Muslim ne ya rawaito shi) Ma'ana ana yin wanka ne don fitar maniyyi.

3. Idan ya ji alamar zuwan maniyyi daga gabansa, amma bai fito ba, to babu wanka a kanshi.

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4. Idan maniyyi ya fito saboda wani dalili ko rashin lafiya ba tare da sha'awa ba, to babu wanka a kanshi.

5. Idan mutum yana janaba ya yi wanka, sai kuma maniyyi ya fito bayan ya gama wankan, to ba sai ya sake wankan ba, saboda yawanci yakan fito ne ba tare da sha'awa ba, amma abin da ya fi ya yi alwala.

6. Idan mai barci ya farka, ya ji danshi a jikinsa, amma bai san dalilin zuwanta ba, to ɗayan abu uku ne :

A– Ya tabbatar da wannan danshin maniyyi ne, to wanka ya tabbata a gareshi, ya tuna ya yi mafarki ko bai tuna ba.

B– Ya tabbatar wannan danshin ba maniyyi ba ne, to wanka bai wajaba a kanshi ba, hukuncinsa hukuncin fitsari ne, sai ya wanke)

C– Ya yi shakka, maniyyi ne ko ba shi ba ne? To a nan wajibi ne a kanshi ya yi kirdado, idan ya tuna abin da zai nuna masa cewa wannan danshin maniyyi ne, to ya bar shi a kan maniyyi ne. in kuma ya tuna abin da zai nuna masa cewa maziyyi ne, to maziyyin ne, in kuma ya kasa tuna komai, to sai ya yi wanka don fita daga saɓani da ruɗu.

7. Idan ya ga maniyyi, amma bai tuna yaushe ya yi mafarkinsa ba, to wanka ya wajaba a kanshi, ya kuma sake dukkan sallar da ya yi bayan tashinsa daga barcinsa na ƙarshe.

2. Saduwa (Jima'i)

Shi ne haɗuwar gaban namiji da na mace, wato shigar kan gaban namiji gabaɗayansa cikin farjin mace, ko da kuwa bai zubar da maniyyi ba, saboda faɗin Manzon Allah (ﷺ) «Idan kaciyar (namiji) ta shige kaciyar (Mace) to wanka ya wajaba» (Tirmizi ne ya rawaito shi) .

3. Musuluntar Kafiri

Saboda Manzon Allah (ﷺ) ya umarci Kaisu ɗan Asim ya yi wanka lokacin da ya musulunta

4. Ɗaukewar Jinin Haila Da Na Biƙi

Saboda hadisin Aisha cewa Manzon Allah (ﷺ) ya cewa Faɗimatu 'yar Abi Hubaish «Idan al'adarki ta zo, ki bar sallah, idan ya wuce ki yi wanka ki yi sallah» (Abu Dawud ne ya rawaito shi) . Hukuncin jinin biƙi kamar hukuncin jinin haila ne da ijma'in malamai

5. Mutuwa

Saboda faɗin Manzon Allah (ﷺ) a hadisin wanke 'yarsa Zainab lokacin da ta rasu ya ce, «Ku wanketa sau uku, ko sau biyar, ko fiye da haka, in kun ga akwai buƙatar hakan» (Bukhari da Muslim ne suka rawaito shi).

Yadda Ake Yin Wanka

Abin da yake wajibi a wajen wanka shi ne gama jiki gabaɗayansa da ruwa, tare da yin niyya, koma yaya ya yi shi. Sai dai abin da aka fi so ya yi koyi da siffar wankan Annabi (ﷺ), kamar yadda uwar muminai Maimunatu ta siffanta shi, ta ce, «Manzon Allah (ﷺ) ya sanya ruwa don yin wankan janaba, sai ya karkato abin ruwan da hannun damansa a kan hagunsa ya wanke hannayensa sau biyu ko sau uku, sannan ya wanke gabansa, sai ya doki ƙasa ko bango da hannunsa sau biyu ko sau uku, sannan sai ya yi kurkurar baki ya shaƙa ruwa, ya wanke fuskarsa da sangalin hannunsa, sannan ya kwara ruwa a kansa, sai ya wanke jikinsa, sannan ya matsa gefe guda ya wanke ƙafafunsa. Nana Maimunatu ta ce, "Sai na kawo masa wani ƙyalle (hankici) amma bai karɓa ba, sai ya riƙa share ruwan da hannunsa» (Bukhari da Muslim ne suka rawaito shi). Yadda ake wankan a taƙaice shi ne :

1. Zai wanke tafukan hannayensa sau biyu ko sau uku.
2. Zai wanke gabansa
3. zai doki ƙasa ko bango da hannu sau biyu ko sau uku.
4. Sai ya yi alwala irin ta sallah, ba tare da shafar kai da kunne ba.
5. Zai kwara ruwa a kansa
6. Zai wanke jikinsa gaba ɗaya.
7. Zai koma gefe ya wanke ƙafafunsa.

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Abin Da Ya Haramta A Kan Mai Janaba

1. Sallah

Saboda fadin Allah Madaukakin Sarki {Yaku wadanda suka yi imani kada ku kusanci sallah alhali kuna cikin maye har sai kun san abin kuke fada, ko kuma in kuna cikin janaba har sai kun yi wanka sai dai ga wanda zai ketare hanya ya wuce} [Annisa'i : 43]

2. Yin ɗawafi A Ka'abah

Saboda fadinsa (ﷺ) «Ɗawafi ga ɗakin (Allah, kamar) sallah ne» (Nasa'i ne ya rawaito shi)

3. Taɓa Alƙur'ani

Saboda fadinsa Madaukakin Sarki {Ba wadanda suke shafarsa sai wadanda aka tsarkake} [Alwaki'a 79]

da fadinsa (ﷺ) «Kada wanda ya shafi Alƙur'ani sai mai tsarki» (Malik ne ya fitar shi a cikin "Almudda").

Sallah

Ɗawafi a Ka'abah

Shafar Alƙur'ani

4. Karatun Alƙur'ani

An karɓo daga Aliyyu – Allah ya yarda da shi – ya ce, «Manzon Allah (ﷺ) yana fitowa daga bandaki, sai ya karanta mana Alƙur'ani, ya ci nama tare da mu, babu abin da yake hana shi ko ya kange shi daga karatun Alƙur'ani sai janaba» (Tirmizi ne ya rawaito shi).

Karatun Alƙur'ani

5. Zama A Cikin Masallaci Banda Wanda Zai Wuce

Saboda faɗin Allah Maɗaukakin Sarki : {Yaku waɗanda kuka yi imani kada ku kusanci sallah alhali kuna cikin maye har sai kun san abin kuke faɗa, ko kuma in kuna cikin janaba har sai kun yi wanka sai dai ga wanda zai ƙetare hanya ya wuce}. [Annisa'i : 43].

Wankan Mustahabbi

1. Wanka juma'a,

saboda faɗin Manzon Allah (ﷺ) «Wanda ya yi alwala don juma'a to madallah da ita, wanda kuwa ya yi wanka to wanka shi ya fi» (Abu Dawud ne ya rawaito shi).

2. Wanka yayin harama da hajji ko umara:

An karɓo daga Zaidu ɗan Sabit – Allah ya yarda da shi – «Haƙiƙa shi ya ga Manzon Allah (ﷺ) ya cire kayansa don yin niyya, ya yi wanka» (Tirmizi ne ya rawaito shi).

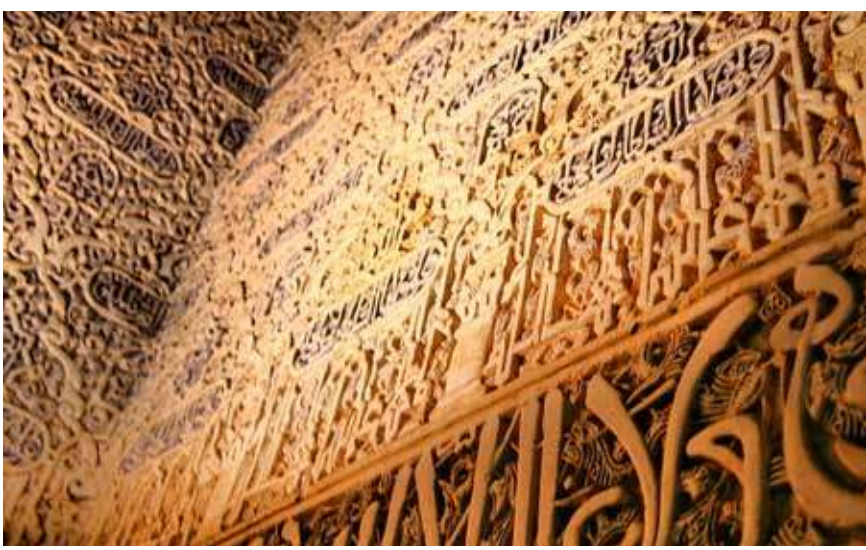
Zama a cikin masallaci

3- Yin wanka bayan yiwa mamaci wanka,

saboda faɗar Manzon Allah (ﷺ) cewa, «Wanda ya yi wa gawa wanka to shima ya yi wanka» (Ibn majah ne ya rawaito shi).

4. Wanka bayan kowace saduwa :

An karɓo daga Abu Rafi'i – Allah ya yarda da shi – ya ce, «Manzon Allah (ﷺ) wata rana ya kewaya matansa gabaɗaya, yana wanka wurin wannan da waccan, ya ce, sai na ce, ya Manzon Allah, ba za ka sanya shi wanka ɗaya ba?, sai ya ce, "Wannan shi ya fi tsarki ya fi daɗi, ya fi tsarkakewa» (Abu Dawud ne ya rawaito shi).



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Abubuwan da ba su dace ba :

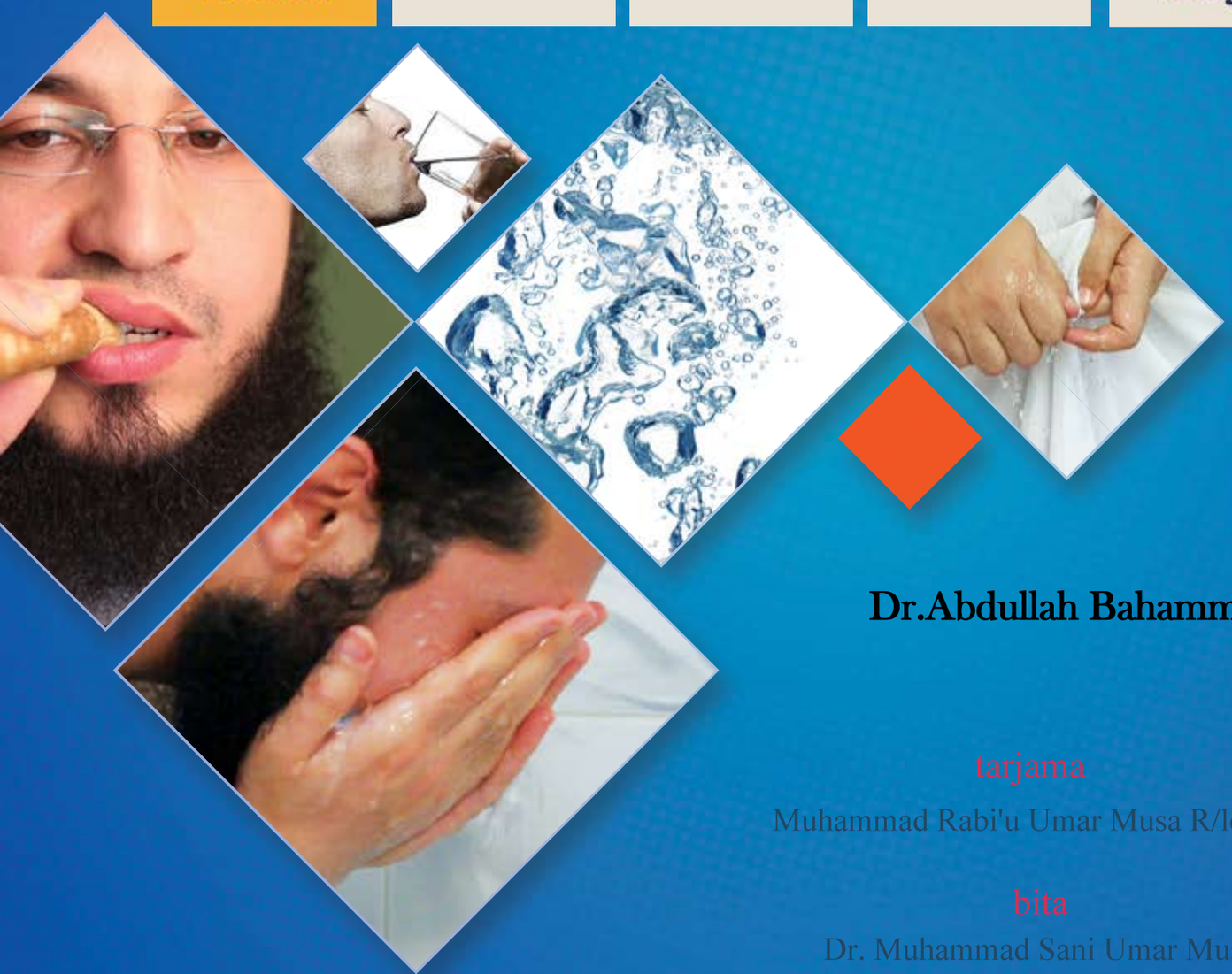
1. Jinkirta wankan janaba har lokacin sallah ya fita.

2. Mace ta ƙi yin sallar da ta wajaba a kanta bayan ta tsarkaka. Da za ta tsarkaka kafin lokacin sallar azzahar ya fita da gwargwadon raka'a ɗaya, to ya wajaba a kanta ta yi wanka ta yi sallar azzahar. Manzon Allah (ﷺ) ya ce, «Wanda ya samu raka'a ɗaya daga asuba kafin rana ta ɓullo, to ya riski sallar asuba. Wanda ya riski raka'a ɗaya daga la'asar kafin rana ta faɗi, to ya riski la'asar» (Bukhari da Muslim ne suka rawaito shi).

Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a sauqaqe

Tsarki | Sallah | Azumi | Zakkah | Hajji



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Taimama

10 Taimama

Tsarki

Bayanin menene taimama

Hukuncin taimama

Dalilan yin taimama

Hikimar shar'anta taimama

Yaushe shari'a ta da damar a yi taimama

Sifar yadda ake taimama

Farillan taimama

Abubuwan da suke ɓata taimama

Bayanin Mece Ce Taimama

Ma'anar Kalmar "Taimama" a larabce

Shi ne nufin wani abu da fuskantarsa

Ma'anar taimama a shari'a

Ita ce, shafar fuska da hannaye biyu da ƙasa mai tsarki, da niyyar ɗahara.

Hukuncin Taimama

Taimama tana wajaba idan aka rasa ruwa, ko kuma a kasa amfani da shi, don yin wani abin da tsarki ya wajaba a cikinsa kamar sallah, tana zama mustahabbi cikin abin da tsarki yake mustahabbi a cikinsa kamar karatun Alƙur'ani

Dalilan Yin Taimama

1. Allah Maɗaukakin Sarki ya ce, {Ba ku samu ruwa ba, to ku yi taimama a wuri mai tsarki, ku shafi fuskokinku da hannayenku daga gare shi}. [Alma'ida : 6].

2. Manzon Allah (ﷺ) ya ce, «An ba ni abubuwa biyar, waɗanda ba a baiwa wani Annabi ba gabani na ba, an taimake ni da sanya tsoro cikin zukatan maƙiya tsawon tafiyar wata guda, an sanya min ƙasa ta zamar min wurin sallah da tsarki, ko wanene daga cikin al'ummata ta salla ta riske shi ya yi ta (a ko'ina ne)» (Bukhari ne ya rawaito shi).

Hikimar Shar'anta Taimama

1. Sauwaƙawa al'ummar Muhammad (ﷺ)

2. Kawar da cutar da za ta faru saboda amfani da ruwa a wasu lokutan, kamar lokacin rashin lafiya, ko tsananin sanyi, da makamancin haka.

3. Dauwama a kan ibada, da rashin yanketa saboda yankewar ruwa

Yaushe Shari'a Ta Da Damar A Yi Taimama

1. Yayin rashin ruwa

Saboda faɗin Allah Ta'ala : {Ba ku samu ruwa ba, ku yi taimama} [Alma'ida : 6]. Ba a cewa mutum ya rasa ruwa, idan bai neme shi ba.

2. Yayin Kasa Amfani Da Ruwa, Koda Akwai Shi.

Kamar marar lafiya ko tsohon da ba zai iya ɗauko ruwan ba, kuma babu wanda zai taimaka masa wajen yin alwalar.

3. Yayin Tsoron Kamuwa Da Wata Cuta Idan An Yi Amfani Da Ruwan

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Kamar:

A- Mara lafiyan da idan ya yi amfani da ruwan ciwonsa zai ƙaru.

B– ko mutumin da yake jin tsananin sanyi, kuma bai da abin da zai ɗumama ruwa da shi, sannan yana kyautata zaton idan ya yi wanka da ruwa cuta za ta kama shi. Saboda abin da ya tabbata Manzon Allah (ﷺ) «ya tabbatar da Amru ɗan Asi a kan abin da ya yi, yayin da ya yi wa abokansa sallah, bayan ya yi taimama saboda tsananin sanyi» (Abu Dawud ne ya rawaito shi).

C– Idan yana wani wuri mai nisa, kuma babu ruwa a tare da shi sai ɗan kaɗan, wanda yake buƙatarshi wajen sha, ga shi ba zai iya samo wani ba (sai ya yi taimama)

Tsoho | Marar lafiya

Yadda Ake Taimama

1. Ya doki ƙasa da hannayensa biyu bugu ɗaya.

2. Sannan ya bushe su don ya rage ƙurar da take kansu

3. Sannan sai ya shafi fuskarsa da hannayensa sau ɗaya

4. sannan sai ya shafi bayan tafin hannunsa, ya shafi bayan tafin hannun dama da cikin hannun hagu, sannan bayan hagu da cikin hannun dama.

Dalilin wannan siffar ta taimama shi ne hadisin Ammar – Allah ya ƙara yarda da shi – ya ce, Manzon Allah (ﷺ) «ya doki ƙasa da tafin hannyensa biyu, ya busa a cikinsu, sannan ya shafi fuskarsa da hannayensa da su» (Bukhari da Muslim ne ya rawaito shi).

Farillan Taimama

1. Niyya

2. Shafar Fuska

3. Shafar Tafuka

4. Jerantawa : ya fara da fuska sannan tafukan hannu

5. bi-da-bi : ya shafi hannayensa kai tsaye bayan ya shafi fuskarsa.

Rashin samun ruwa

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Abubuwan Da Suke Bata Taimama

1. Samuwar ruwa
2. Faruwar wani abu da yake warware alwala, kamar yin tusa
3. Faruwar wani abu da yake wajabta wanka, kamar mafarki
4. Gushewar uzurin da saboda da shi ne aka shar'anta taimama, kamar rashin lafiya ko makamancinta.

Yadda Ake Taimama

Dukan ƙasa da hannaye biyu

Bushe hannaye bayan dukan ƙasa

Shafar Fuska

Shafar hannun hagu da dama

Shafar dama da hannun hagu

> Ya tabbata a ilimin kimiyya: cewa a cikin turɓayar ƙasa akwai wani abu mai tsarki, wanda yake kashe dukkan wasu ƙwayoyin cuta kowane iri ne.

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Mas'aloli

1. Yin sallah da taimama yayin rashin ruwa, shi ya fi akan mutum ya yi sallah da alwala amma yana jin fitsari ko bayan-gida.

2. Ya halatta a yi taimama a kan bango ko darduma idan akwai ƙasa ko ƙura a kansu.

3. Ya halatta ga wanda ya yi taimama ya sallaci abin da ya so na sallolin farilla da nafila, matuƙar bai yi abin da yake warware taimama ba.

4. Ya halatta mai alwala ya bi mai taimama sallah, saboda tabbatarwar da Manzon Allah (ﷺ) «ya yi wa Amru ɗan Asi lokacin da ya yi abokansa sallah, alhali ya yi taimama saboda tsananin sanyi» (Abu Dawud ne ya rawaito shi).

5. Wanda ya yi taimama ya yi sallah, sannan ya samu ruwa kafin fitar lokaci, ba zai sake wannan sallar ba. An karɓo daga Abu Sa'id Alkhudriy – Allah ya yarda da shi – ya ce, «Wasu mutane biyu sun yi tafiya, sai lokacin sallah ya yi, kuma ba su da ruwa, sai suka yi taimama a wuri mai tsarki suka yi sallah, sannan sai suka samu ruwa a kan lokaci, sai ɗayansu ya yi alwala ya yi sallah, ɗayan kuma bai rama ba. Sannan suka zo wajen Manzon Allah (ﷺ) suka faɗa masa, sai ya ce wa wanda bai sake ba, «Ka dace da sunnah, sallarka ta isar maka". Ya ce wa wanda ya yi alwala ya yi sallah "Kana da lada sau biyu» (Abu Dawud ne ya rawaito shi).

6. Wanda ya yi taimama, sai kuma ya samu ruwa, kafin ko yana cikin sallah, to wajibi ne a kanshi ya yi alwala, saboda faɗin Manzon Allah (ﷺ) :«Wuri mai tsarki tsarkin mumini ne, ko da kuwa bai samu ruwa ba tsawon shekara goma, idan ya samu ruwa to ya shafa shi ga fatar shi (ya yi wanka) wannan shi ne ya fi alheri» (Tirmizi ne ya rawaito shi).

7. Babu wani abin da zai hana musulmi sallah, haka kuma kada ya jinkirta daga lokacinta, idan ba zai iya amfani da ruwa ba, ko bai samu ruwa ba, ya yi taimama, idan ya kasa yin taimamar ya yi sallar haka nan ba da alwala ba.

8. Wanda ya rasa ruwa da ƙasa, to ya yi sallah a kan lokacinta ba tare da tsarki ba, kuma ba sai ya sake ba, saboda Allah ya ce, {Ku ji tsoron Allah daidai iyawarku} [Attagabun : 16]

9. Ya halatta wanda yake sa ran zai samu ruwa ya jinkirta taimama zuwa ƙarshen lokaci. Amma idan ya ɗebe ƙauna ga samun ruwa, to abin da aka fi so ya gabatar da sallar shi a farkon lokaci, saboda sallah a farkon lokaci ta fi falala.

10. Idan mutum ya ji tsoron fitar lokaci, ya yi taimama alhali ga ruwa nan, to wannan aiki bai yi ba, wajibi ne a kanshi ya yi alwala koda lokaci zai fita.

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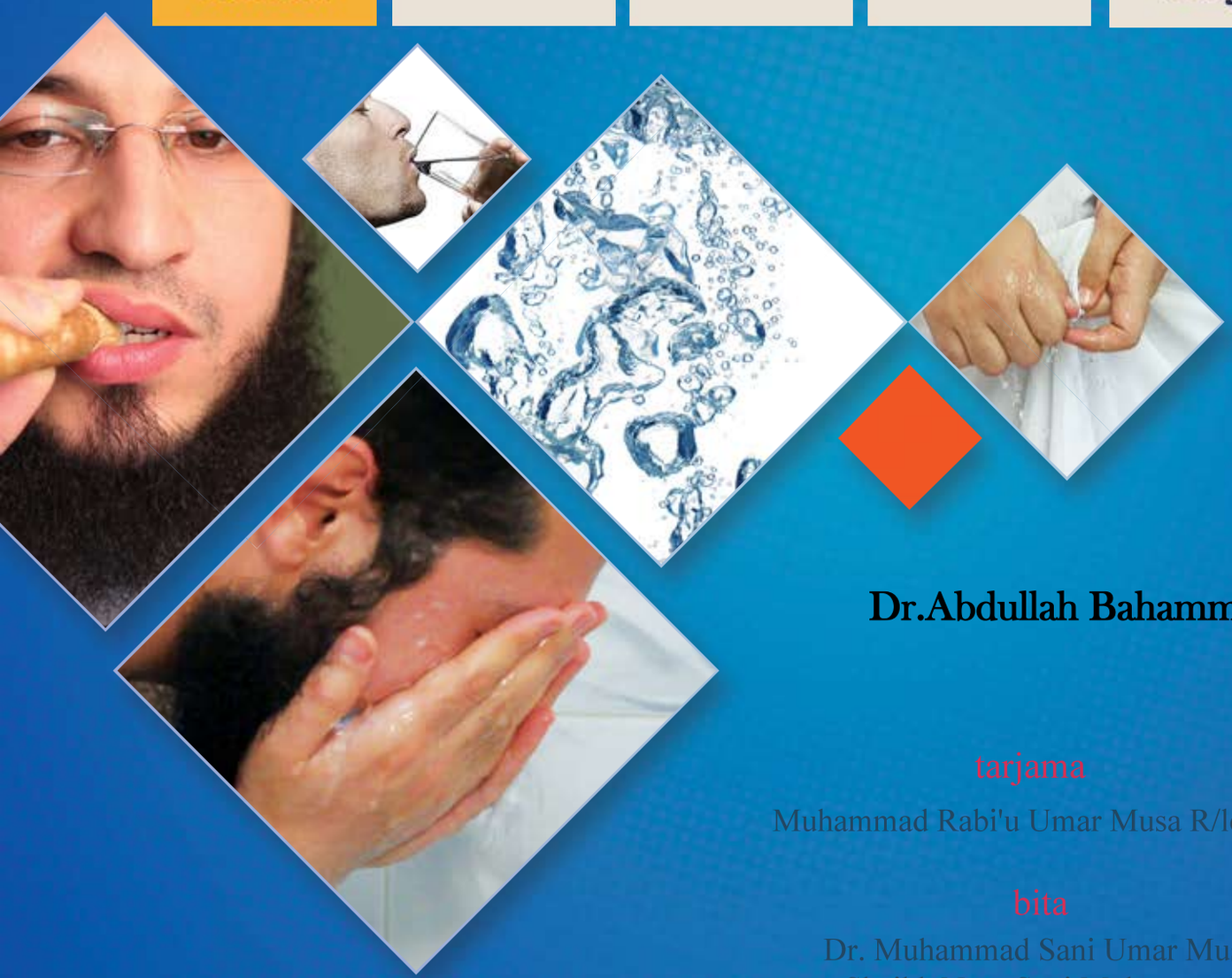
Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a sauqaqe

Tsarki | Sallah | Azumi | Zakkah | Hajji



Dr.Abdullah Bahammam

tarjama

Muhammad Rabi'u Umar Musa R/lemo

bita

Dr. Muhammad Sani Umar Musa

Shaikh Nura Sani Muhammad

Haila Da Jinin Cuta Da Na Biqi

11

Haila Da Jinin Cuta Da Na Biƙi

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Tsarki

Bayanin menene haila

Sifar Jinin Haila

Shekarun fara haila da tsawon kwanakinta

Wasu daga cikin hukunce-hukuncen jinin haila

Bayanin menene jini cuta (Istihala)

Bambancin jinin haila da na cuta (Istihala)

Yanayin mai jinin cuta

Bayanin me ake nufi da jinin biƙi

Tsawon kwanakin jinin biƙi

Wasu daga hukunce-hukuncen jinin haihuwa

Abin da ya haramta ga mai haila ko jinin biƙi

Haila

Kalmar “Haila” a larabci

Tana nufin Kwararar wani abu da gudanar shi

Ma'anar “Haila” a shari'a

Wani jini ne da yake fita daga mahaifar mace, a wasu lokuta sanannu, ba tare da wani dalili ba.

Siffar Yadda Jinin Haila Yake

Baƙi ne wuluk, kamar wanda aka ƙona, warinsa bai da daɗi, mace tana jin ɗumi mai tsanani idan ya zo

Shekarun Fara Jinin Haila

Babu wasu shekaru ƙayyadaddu na fara al'ada, wannan ya danganta ne da saɓanin ɗabi'ar mace da inda take rayuwa da yanayin wajen, don haka duk lokacin da mace ta ga jinin haila to haila ce.

Tsawon Lokacin Haila

Haila ba ta da wani lokaci, sananne, cikin mata akwai masu yin kwana uku, akwai masu kwana huɗu. Galibin haila dai kwana shida ne ko bakwai, saboda faɗin Manzon Allah (ﷺ) ga Hamnatu 'yar Jahshin – wanda ta kasance tana yin haila kwanaki masu yawa – «Ki yi haila kwana shida, ko bakwai, da ilimin Allah, sannan ki yi wanka»(Abu Dawud ne ya rawaito shi)

Mas'aloli :

1. A ƙa'ida mai ciki ba ta yin haila, idan kuwa ta ga jini kafin haihuwarta da kwanaki kaɗan, tare naƙuda, to wannan jinin biƙi ne. Idan kuwa ba naƙuda, ko kuma ta gan shi kafin haihuwa da kwanaki da yawa, to wannan jinin haila ne.

2. Idan jinin haila ya zo da wuri ko ya yi jinkiri ga lokacinsa da ya saba a zuwa cikinsa, kamar ya zama mace tana yin al'ada a farkon wata, sai ta gan shi a ƙarshen wata, ko kuma ya ƙaru ko ya ragu a kan yadda ya saba, kamar al'adarta ta kwana shida ce, sai ta yi bakwai, to kada mace ta damu da wannan, duk lokacin da ta ga jini, to haila ne, idan kuma ta ga tsarki, to tsarkin ne.

3. Ana gane mace ta tsarkaka idan wani ruwa fari ya fito, lokacin da jinin ya tsaya, idan kuwa bai fito ba, to alamar tsarkinta shi ne bushewar gabanta, kamar ta sanya auduga fara a gabanta, ta fitar da ita ba ta ga komai ba.

Alamar tsarki

Wasu Daga Hukunce-Hukuncen Haila

1. Hukuncin "Al-Kudrah" da "As-Sufrah"

Abin da ake nufi da "Al-Kudrah da "As-Sufrah"

Kamannin fatsi-fatsi

As-Sufrah :

Wani jini ne fatsi–fatsi da yake fita daga mace.

Kamannin fatsi-fatsi haɗe da baƙi

Al-Kudrah :

Wani jini ne da yake haɗe fatsi-fatsi da baƙi

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Hukuncin Alkudra da As-Sufrah

Idan mace ta ga jini fatsi-fatsi ko wanda yake haɗe da fatsi-fatsi da baƙi, ko kuma ta ga danshi a gabanta, to ɗayan hali biyu take ciki :

1. Ko Dai Ta Ga Wannan Jini A Lokacin Al'ada, Ko Haɗe Da Jinin Kafin Tsarki

To a wannan hali yana da hukuncin-hukuncin haila, saboda hadisin Ai'sha – Allah ya yarda da ita – ta kasance mata suna aiko mata ƙunzugu Kunzugu : wani abu ne da mace take sa wa a gabanta, don ta gane ko akwai wani abu da ya rage na alamun haila. ɗauke da audugu a jikinsa da jini fatsi-fatsi, sai ta ce da su, «Kada ku yi gaggawa, har sai kun ga tsarki» (Malik ne ya rawaito shi).

2. Ko Kuma Ta Gan Shi A Lokacin Tsarkinta :

A wannan hali ba ya nuna komai, wanka ko alwala basu wajaba a kanta ba, saboda hadisin Ummu Aɗiyya ta ce, «Mun kasance ba ma fatsi da ke haɗe da baƙi da kuma fats-fatsi bayan tsarki a matsayin komai» (Abu Dawud ne ya rawaito shi).

2. Hukuncin yan yankewar jinin haila

Idan mace ta ga jini yau, gobe kuma ta ga tsarki da makamancin haka, to ba za ta fita daga ɗayan hali biyu ba :

1– Kodai Jinin Ya Ci Gaba Da Zuwar Mata A Kowane Lokaci.

To wannan jinin cuta ne (Istihala).

2– Ya Zama Yana Yankewa

Ya zo wani lokaci, wani lokaci kuma ta samu tsarki, to hukuncinta zai zama kamar haka :

A. Idan yankewar jinin bai kai yini guda ba, to tana cikin haila

B. Idan kuwa a lokacin tsarkin ta ga abin da yake nuna ta tsarkaka, kamar ta ga wani farin ruwa, to a wannan lokacin ta zama mai tsarki, yankewar ta kai yini ko ba ta kai ba.

Istihala

Jinin Cuta (Istihala)

Jinin Cuta (Istihala)

Shi ne kwararar jini daga farjin mace, ya zama ba ya yanke mata a har abada, ko kuma yana yanke wa ɗan lokacin kaɗan

Bambanci tsakanin jinin haila da jinin cuta

Jinin Cuta (Istihala)	Jinin Hai-la
Ja maras kauri	Baƙi mai kauri
Ba ya wari	Yana wari
Yana daskarewa	Ba ya daskarewa
Yana fitowa ta wata jijiya kusa da mahaifa	Yana fitowa ta can ƙasan mahaifa
Jinin cuta ne da rashin lafiya	Ba jinin cuta ba, na ɗabi'a ne
Bai da wasu lokuta sanannu	Yana fita a wasu lokuta sanannu

Halayen Mai Jinin Cuta (Istihala)

Hali Na Farko : Ya Zama Tana Da Al'ada Sananniya Ta Yin Hailarta Tu Gabanin Ta Fara Jinin Cuta.

To mai irin wannan hali za ta ƙirga kwanakin da ta saba al'adarta, sauran kwanakin kuma ta zama mai jinin cuta, saboda hadisin Aisha – Allah ya yarda da ita- ta ce, Faɗimatu 'yar Abu Hubaish – Allah

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ya yarda da ita – ta cewa Manzon Allah (ﷺ) «Ya Manzon Allah! Ni ba na ganin tsarki, to shin zan bar yin sallah ne? sai Manzon Allah (ﷺ) ya ce mata, "A'a, wannan wata jijiya ce, ki bar salla adadin kwanakin da kike yin al'ada a cikinsu, sannan sai ki yi wanka ki yi sallah» (Bukhari ne ya rawaito shi).

Hali Na Biyu : Ta Zama Ba Ta Da Wata Al'ada Sananniya, Amma Za Ta Iya Tantance Jinin Al'ada Daga Jinin Cuta

To wannan za ta yi aiki ne da wannan tantancewar, saboda abin da ya tabbata daga Faɗimatu«yar Abi Hubash – Allah ya yarda da ita – ta kasance tana fama da jinin cuta, sai Manzon Allah ya ce mata, "Idan dai jinin haila ne to shi baƙi ne, ana iya gane shi, don haka idan shi ne, ki bar yin sallah, idan kuwa ɗayan ne to ki yi alwala, ki yi sallah, wannan jinin daga wata jijiya ce» (Abu Dawud ne ya rawaito shi).

Hali Na Uku : Ya Zama Ba Ta Wata Al'ada Sananniya, Kuma Ba Ta Iya Tantancewa

To wannan za ta yi aiki ne da al'adar galibin mata, sai hailarta ta zama kwana shida ko bakwai a kowane wata, za ta fara lissafi ne daga lokacin da ta fara ganin jini, sauran kwanakin kuwa sun zama na jinin cuta, saboda faɗin Manzon Allah (ﷺ) ga Hamnat 'yar Jahsh – Allah ya yarda da ita – ya ce mata «Ki yi haila kwana shida ko bakwai, da sanin Allah, sannan ki yi wanka, idan kin ga kin tsarkaka, sai ki yi sallar kwana ashirin da uku, ko kwana ishirin a huɗu, ki yi azumi, wanna ya isar miki. Haka za ki yi a kowane wata, kamar yadda mata suke al'ada, haka kuma kamar yadda suke tsarkaka, lokacin hailarsu da tsarkinsu»(Abu Dawud ne ya rawaito shi).

Hali Na Huɗu : Ya Zama Ta Na Al'ada Sananniya, Kuma Tana Iya Bambance Jinin

To wannan za ta yi lissafi ne da al'adarta ba da bambancin jinin ba, saboda al'ada ta fi zama daidai ga mace. Idan ta manta al'adarta sai ta yi amfani da bambancin jinin.

Mas'aloli

1. Idan mace ta san lokacin al'adarta, sai dai ta manta adadin kwanakin da take yi, to sai ta yi lissafi da galibin al'adar mata.

2. Idan mace tana sane da adadin kwanakin al'adarta, amma ta manta lokacin da take hailar, farkon wata ne ko ƙarshensa? To sai ta yi lissafin adadin kwanakin hailarta a farkon wata, saboda rabin wata shi ne ya fi kusa da daidai lokacinta.

3. Idan kwanakin al'adarta suka ƙare, kuma ya zama matar tana jinin cuta, to za ta yi wanka, sannan ta yi ƙunzugu da wani tsumma. Hukuncinta hukuncin mai tsarki ne, za ta yi sallah, za ta yi azumi, abin da ya ɗan zubo mata na jini bayan alwala ba zai ɓata mata alwalar ba, saboda tana da uzuri. Wajen tsarkin kuma tana da yanayi uku :

A– Ko dai ta yi alwala duk bayan shigar lokacin sallah, bayan ta wanke gabanta, ta yi ƙunzugu. Saboda faɗin Manzon Allah (ﷺ) ga Faɗimatu 'yar Abu Hubaish – Allah ya yarda da ita – «Ki yi alwala yayin kowace salla, sannan ki yi sallah» (Abu Dawud ne ya rawaito shi).

B– Ko kuma ta jinkirta sallar azzhar zuwa farkon lokacin sallar la'asar, sannan sai ta yi wanka, ta yi sallar azzahar da la'asar, haka za ta riƙa yi, saboda faɗin Manzon Allah (ﷺ) ga Hamnat 'yar Jahsh – Allah ya yarda da ita – «Idan za ki iya jinkirta azzahar ki gaggauta la'asar, to sai ki yi wanka, ki haɗa salloli biyu, azzahar da la'asar, ki jinkirta magariba, ki gaggauta isha, sai ki yi wanka ki haɗa sallolin guda biyu, idan za ki iya haka to ki yi. Idan za ki iya wanka don sallar asuba to ki yi, ki yi azumi, in kin samu ikon hakan» (Bukhari ne ya rawaito shii)

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4. Idan mace ta zubar da jini saboda wani aiki da aka yi mata, to ba ta wuce ɗayan hali biyu ba :

A– Ko dai ya zama ta san cewa ba jinin cuta ba ne, to wannan hukuncin mai jinin cuta ba zai tabbata a kanta ba, ba za ta ƙi yin sallah ba, jinin kuma jinin cuta ne, za ta yi alwala idan za ta yi kowace sallah.

B- Ya zama ta san cewa za ta iya zubar da jinin cuta (Istihala) To wannan tana da hukunce-hukuncen mai jinin cuta.

5 – Ya halatta a sadu da mace mai jinin cuta (Istihala) saboda shari'a ba ta hana ba.

Jinin Biƙi

Jinin biƙi

Jini ne da yake fita daga mahaifar mace saboda haihuwa

Tsawon Lokacin Jinin Biƙi

Jinin biƙi bai da ƙarancin lokaci, amma mafi yawan shi kwana arba'in ne, sai dai in mace ta ga tsarki gabanin haka, sai ta yi wanka ta yi sallah

Daga Hukunce-Hukuncen Jinin Biƙi

1. Idan mace ta haihu, amma ba ta ga jini ba, sai dai haka bai cika faruwa ba, to sai ta yi alwala ta yi sallah, ba wanka a kanta.

2. Idan jinin biƙi ya wuce kwana arba'in, kuma ta saba yana yanke mata kafin kwana arba'in ɗin, ko kuma ta ga alarmar yankewar jinin, to sai ta jira har ya yanke, idan kuwa jinin ya ci gaba, to ta zama mai istihala (jinin cuta), hukunce-hukuncen mai jinin cuta sun tabbata a kanta.

3. idan ta tsarkaka kafin kwana arba'in, sannan sai jinin ya dawo mata, to sai ta duba ta gani :

A– Idan ta san jinin biƙi ne, to jinin biƙi ne.

B- In kuma ta san ba jinin biƙi ba ne, to ta zama mai tsarki.

4. Jini ba ya zama na biƙi har sai abin da mace ta haife halittarsa ta bayyana, idan ta yi ɓari, wanda halittarsa ta mutum bata bayyana ba, to tana da hali uku :

A– Hakan ya zama ya faru kafin kwana arba'in ɗin farko da samun cikin, to wannan jinin jinin cuta ne, sai ta yi wanka ta yi sallah ta yi azumi.

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B– Ya zama ta yi ƃarin bayan kwana tamanin, wannan jinin biƙi ne.

C – Ya zama tsakanin kwana arba'in da tamanin, to sai a duba, idan alamun halitta sun bayyana, to wannan jinin biƙi ne, in kuwa halittar bata bayyana ba to jinin cuta ne.

Abin Da Ya Haramta Ga Mai Haila Da Jinin Biƙi

1. Saduwa

Saboda faɗin Allah Maɗaukakin Sarki {Suna tamabayarka (hukuncin) jinin al'ada, ka ce ƙazanta ne, ku nisanci mata a cikin haila, kada ku kusance su har sai sun tsarkaka, idan sun tsarkaka ku zo musu da inda Allah ya umarce ku, haƙiƙa Allah yana son masu tuba, yana son masu yin tsarki}[Albaƙara : 222]. Da faɗin Manzon Allah (ﷺ) yayin da wannan ayar da sauka : «Ku yi komai (da matanku masu haila) amma banda saduwa» (Muslim ne ya rawaito shi).

Mas'aloli

1. Wanda ya sadu da matarsa tana al'ada, to yayi laifi, kuma kaffara ta kama shi, ita ma matar kaffara ta kama ta, in da yardarta aka yi.

Kaffarar ita ce, sadaka da dinare ko rabin dinare, saboda hadisin Abdullahi ɗan Abbas – Allah ya yarda da shi – daga Annabi (ﷺ) dangane da wanda ya sadu da matarsa tana haila, ya ce, «Ya yi sadaka da dinare ko rabin dinare» (Muslim ne ya rawaito shi).

Dinare shi ne giram 4, 25 na zinare.

2. Idan jinin mai haila ya ɗauke, kada mijinta ya sadu da ita har sai ta yi wanka, saboda faɗin Allah Maɗaukakin Sarki : {Kada ku kusance su har sai sun tsarkaka} [Al-Baƙara : 222] wato idan suka tsarkaka daga jini, sannan sai Allah ya ce, {Idan suka tsarkaka} [Al-Baƙara : 222] Ma'ana suka yi wanka, sannan sai Allah ya ce, {Ku zo musu da inda Allah ya umarce ku}[Al-Baƙara : 222] wato saduwa.

2. Sallah

Saboda faɗin Annabi (ﷺ) «Idan hailarki ta fuskanto, to ki bar sallah, idan ta wuce, ki wanke jinin ki yi sallah»(Abu Dawud ne ya rawaito shi)

Mas'aloli :

1. Mace ba za ta rama sallah ba idan ta samu tsarki, saboda abin da ya tabbata daga Aisha – Allah ya yarda da ita – ta ce, lokacin da aka tambaye ta dangane da mai haila tana rama azuma amma ba ta rama sallah, «Jinin haila yana samun mu, sai a umarce mu, mu rama azumi, amma ba a umartar mu da rama sallah» (Bukhari da Muslim ne suka rawaito shi).

2. Idan mai haila ta riski lokacin sallah daidai gwargwadon raka'a ɗaya cikakkiya, to ya wajaba a kanta ta yi wannan sallah, ta riski farkon lokaci ne ko ƙarshensa. Idan kuwa ta riski lokacin da ba zai isa ta yi raka'a duda cikakkiya ba, to sallar ba ta wajaba a kanta ba, saboda faɗin Manzon Allah (ﷺ)«Wanda ya riski raka'a ɗaya daga sallah to ya riski sallah» (Bukhari da Muslim ne suka rawaito shi).

3. Azumi

Saboda faɗin Annabi (ﷺ)«Ashe, ba idan mace tana al'ada bata sallah da azumi ba? Sai muka ce, "haka ne» (Bukhari ne ya rawaito shi).

Mas'ala

Idan mai haila ta tsarkaka kafin asuba, sai ta yi azumi to azuminta ya yi, koda kuwa ba ta yi wanka ba sai bayan asuba.

4. Taɓa Alƙur'ani

Saboda faɗin Allah Maɗaukakin Sarki : {Ba waɗanda suke shafarsa sai masu tsarki}[Al-waƙi'a : 79]. Da faɗin Annabi (ﷺ) «Kada wanda ya shafi Alƙur'ani sai mai tsarki» (Malik ne ya rawaito shi a cikin "Muwaɗɗa").

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5. Yin Ɗawafi a Ka'aba

Saboda faɗin Annabi (ﷺ) ga Aisha – Allah ya yarda da ita – yayin da ta yi haila a wurin aikin hajji :«Ki yi abin da kowane alhaji yake yi, amma kada ki yi ɗawafi ga Ka'aba, har sai kin tsarkaka» (Bukhari da Muslim ne suka rawaito shi). Da hadisin Ibnu Abbas – Allah ya yarda da shi – ya ce, «An umarce mutane ɗawafi ga Ka'aba ya zama shi ne ƙarshen barinsu da ka'abah, sai dai an yi rangwame ga mace mai haila» (Bukhari da Muslim ne suka rawaito shi).

6. Zama a Masallaci sai dai ga wanda zai wuce

Saboda faɗin Allah Ta'ala {Yaku waɗanda suka yi imani kada ku kusanci sallah alhali kuna cikin maye, har sai kun san abin da kuke faɗa, haka ma mai janaba, sai dai wanda zai wuce ta hanya, har sai kun yi wanka}[An-nisa'i : 43]. Da faɗin Annabi (ﷺ) «Ba na halatta shiga masallaci ga mai haila da mai janaba» (Abu Dawud ne ya rawaito shi).

Mas'aloli :

1. Ba laifi mai haila ta wuce ta cikin masallaci idan ta yi taka-tsantsan, kuma ba za ta ɓata masallacin ba, saboda faɗin Allah Maɗaukakin Sarki {Sai ga wanda zai ƙetare hanya}[Annisa'I : 43].

2. Ya haramta mai haila ta zauna a filin idi, saboda faɗin Annabi (ﷺ)«Masu haila su nisanci wurin sallar (idi)» (Bukhari da Muslim ne suka rawaito shi)

7 Saki

Haramun ne sakin mace tana cikin haila, saboda faɗin Allah Ta'ala {Yaku waɗanda suka yi imani idan zaku saki mata ku sake su a kan iddarsu} [At-Talaƙ : 1]. Abin da ake nufi ku sake a halin da za su fuskanci idda sananniya yayin da aka yi sakin.

Idan an sake mai haila, sakin ya yi, duk da cewa haramun ne kuma bidi'a ne.

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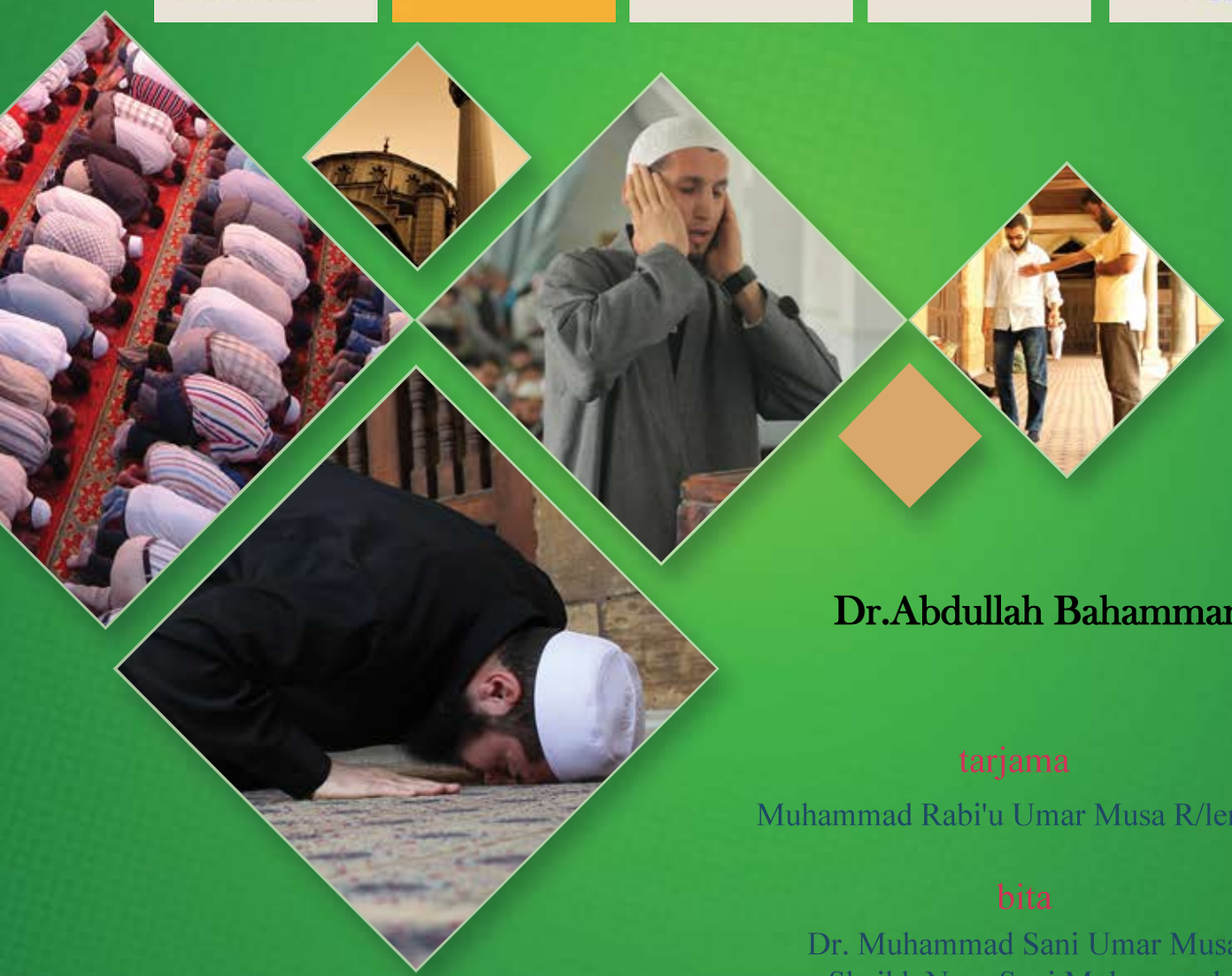
Karantar da hukunce-hukuncen musulunci a sauqaqe

Tsarki | Sallah | Azumi | Zakkah | Hajji



Dr.Abdullah Bahammam

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Muhammad Rabi'u Umar Musa R/lemo

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Shaikh Nura Sani Muhammad

Matsayin Sallah Da Hukuncinta

1

Matsayin Sallah Da Hukuncinta

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Ma’anar kalmar sallah a larabce

Ita ce «Addu’a»

Ma’anar Sallah a shari’ance

Ita ce bautawa Allah da zantuka da ayyuka keɓantattu, waɗanda ake buɗe su da kabbara, a rufe su da sallama.

Matsayin Sallah A Musulunci

1. Sallah ita ce rukuni na biyu a rukunan musulunci, Manzon Allah (S.A.W) ya ce, «An gina musulunci a bisa ginshiƙai guda biyar, shaida wa babu abin bauta wa bisa cancanta sai Allah, kuma Muhammad bawansa ne Manzonsa ne, da tsayar da sallah…» (Bukhari da Muslim ne suka rawaito shi).

2. Sallah ita ce mafi falalar ayyuka, Manzon Allah (S.A.W) ya ce, «Mafi falalar ayyuka sallah a farkon lokacinta» (Tirmizi ne ya rawaito shi).

Abubuwan Da Ke ciki

Bayani Mece ce Sallah

Matsayin Sallah A Musulunci

Falalar Sallah

Hukuncin Sallah

Su Waye Sallah Ta Wajaba A Kansu

Hukuncin Wanda Baya Sallah

3. Sallah ce mararraba tsakanin musulunci da kafirci, Annabi (S.A.W) ya ce, «Haƙiƙa tsakanin mutum da shirka da kafirci barin sallah» (Muslim ne ya rawaito shi).

4. Sallah ita ce ginshiƙin musulunci, a kanta ne – bayan tauhidi – aka gina musulunci, Annabi yana cewa «Kan wannan lamari gabaɗaya shi ne musulunci, ginshiƙinsa kuwa sallah» (Ahmad ne ya rawaito shi)

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Falalar Sallah

1. Sallah haske ce ga ma'abocinta, Manzon Allah (S.A.W) ya ce, «Sallah haske ce» (Muslim ne ya rawaito shi).

2. Sallah kaffara ce daga zunubai, Allah Maɗaukakin sarki ya ce, {Ka tsaida sallah a gefen rana da wani yanki a cikin dare, haƙiƙa kyawawan ayyuka suna tafiyar da munana, wannan tunatarwa ce ga masu tunawa}. [Hud: 114]. Manzon Allah (S.A.W) ya ce, «Ku bani labari da ace akwai ƙorama a ƙofar ɗayanku, yana wanka a cikinta a kowace rana sau biyar, shin wani abu zai ragu na dattinsa, sai suka ce «Babu wani dattinsa da zai ragu» sai Manzon Allah (S.A.W) ya ce, «Hakanan misalin salloli biyar suke, Allah yana goge zunubai da su» (Bukhari ne da Muslim ne suka rawaito shi).

3. Sallah sababin shiga Aljannah ce, Manzon Allah (S.A.W) ya ce wa Rabi'a ɗan Ka'abu – yayin da ya roƙe shi zama tare da shi a Aljannah – sai Manzon Allah ya ce masa «Ka taimaka mi a kan kanka da yawan sujjada (Watau sallah)» (Muslim ne ya rawaito shi).

Hukuncin Sallah

Salloli guda biyar ɗin nan wajibi ne da Alƙur'ani da Sunnah da Ijma'i.

1. Dalili daga Alƙur'ani : Allah ya ce, {Ku tsayar da Sallah ku bada zakkah, ku yi ruku'u tare da masu ruku'u} [Albaƙra : 43].

2. Dalili daga sunnah : Manzon Allah (S.A.W) ya ce, «An gina musulunci a kan ginshiƙan biyar : Shaidawa babu abin bautawa bisa cancanta sai Allah, Kuma Muhammad Bawansa ne Manzonsa ne, da tsayar da sallah, da bayar da zakkah, da ziyartar ɗakin Allah, (Hajji) da azumin Ramadan» (Bukhari da Muslim ne suka rawaito shi).

- An karɓo daga Ɗalhatu ɗan Ubaidillahi, ya ce, wani mutum ya tambayi Annabi (S.A.W) game da musulunci, Sai Manzon Allah (S.A.W) ya ce, «Salloli biyar a cikin yini da dare» Sai ya ce, «Shin akwai wasu daban a kaina ban da su?» Sai Manzon Allah ya ce, «A'a, sai dai ka yi nafila» (Bukhari daMuslim ne suka rawaito shi)

3. Dalili daga Ijma'i : Al'umma gabaɗayanta ta haɗu a kan wajabcin salloli biyar a cikin yini da dare.

Su Waye Sallah Ta Wajaba A Kansu?

Sallah ta wajaba a kan dukkan musulmi, baligi, namiji ko mace.

Rama Sallah :

Ba a umartar kafiri da rama abin da ya wuce shi na salloli kafin ya musulunta, saboda musulunci yana shafe abin da yake gabaninsa.

Hukuncin Wanda Baya Sallah

1. Wanda Ya Baya Sallah, Kuma Yana Inkarin Wajabcinta :

A sanar da shi idan bai sani ba, idan ya ci gaba da inkarinta to shi kafiri ne, mai ƙaryata Allah da Manzonsa da haɗuwar Musulmai.

2. Wanda Ya Baya Sallah Saboda Kasala :

Wanda ya bar sallah da gangan saboda kasala ya kafirta, wajibi ne akan shugaba ya kira shi zuwa ga yin sallah, ya bijirar masa da tuba, har tsawon kwana uku, idan ya tuba shike nan, in kuwa bai tuba ba, shugaba ya kashe a matsayin kafiri wanda ya yi ridda, saboda faɗin Manzon Allah (S.A.W) «Alƙawarin da yake tsakaninmu da su shi ne sallah, duk wanda ya bar ta haƙiƙa ya kafirta» (Tirmizi ne ya rawaito shi). Da faɗinsa (S.A.W) «Tsakanin mutum da shirka da kafirci shi ne barin sallah». (Muslim ne ya rawaito shi)

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Sallar ƙaramin yaro :

Karamin yaro ana umartar sa da yin sallah idan ya kai shekara bakwai, don ya saba da ita. Ana dukansa a kanta idan ya kai shekara goma, dukan da ba mai ciwo ba. Manzon Allah (S.A.W) ya ce, «Ku umarci ‘ya’yanku da sallah, suna ‘yan shekara bakwai, ku dake su a kanta suna ‘yan shekara goma» (Abu Dawud ne ya rawaito shi).

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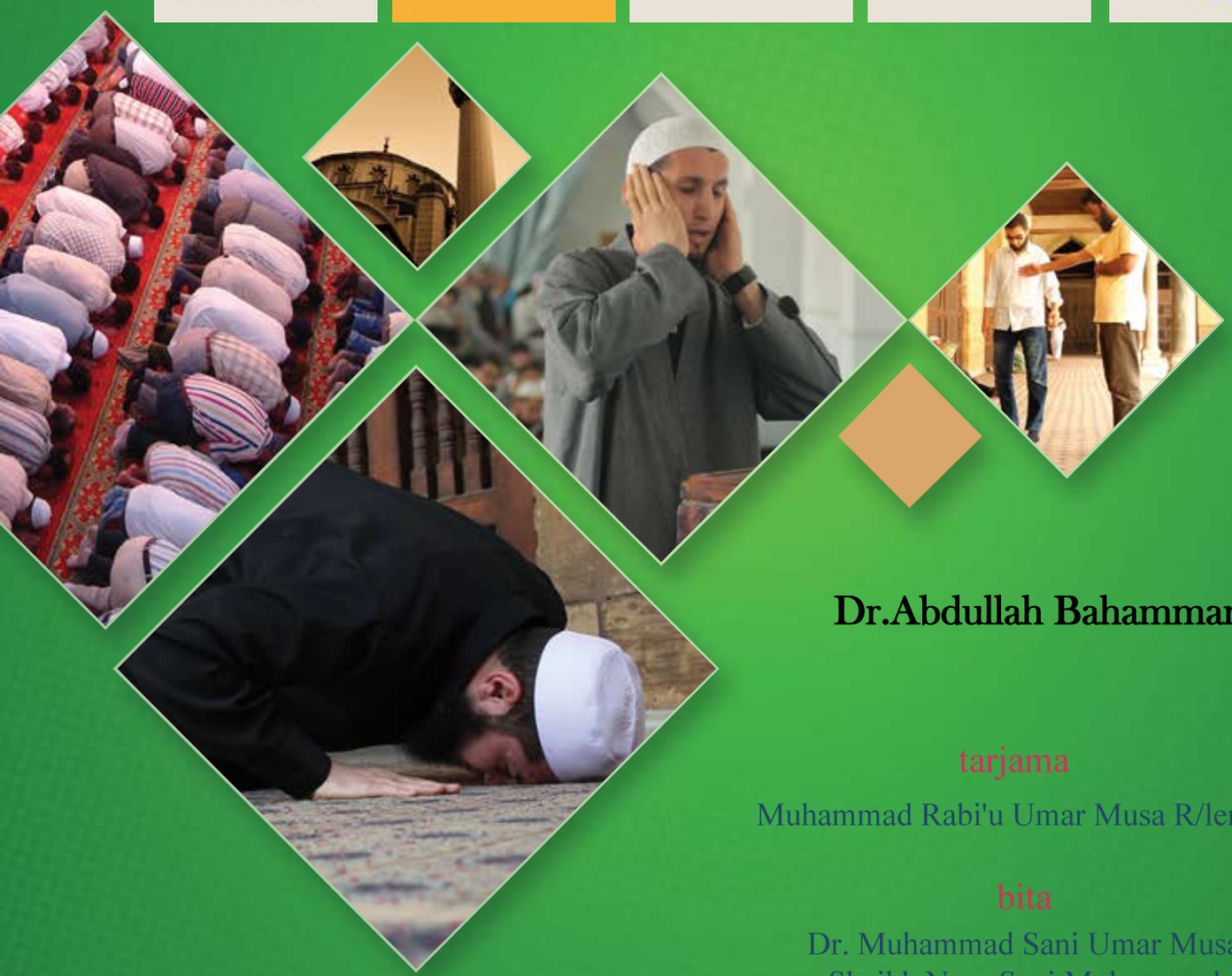
Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a sauqaqe

Tsarki | Sallah | Azumi | Zakkah | Hajji



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Kiran Sallah Da Iqama

2

Kiran Sallah Da Iƙama

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Abubuwan Da Ke ciki

Bayanin kiran sallah da iƙama

Hukuncin kiran sallah da iƙama

Hikimar kiran sallah

Yaushe aka shar'anta kiran sallah da dalilin hakan

Falalar kiran sallah

Sharuɗɗan ingancin kiran sallah.

Sunnonin kiran sallah

Siffar kiran sallah da iƙama

Abin da ake son wanda ya ji kiran sallah ya yi.

Wasu daga cikin hukunce-hukuncen kiran sallah da iƙama

Kiran Sallah shi ne

Sanar da shigar lokacin sallah ta hanyar wani zikiri keɓantacce.

Iƙama ita ce

Sanar da tsayuwar sallah da wani zikiri keɓantacce

Hukuncin Kiran Sallah Da Iƙama

1. A kan jama'a :

kiran sallah a yayin sallolin farillah guda biyar fardu kifaya Fardu Kifaya : shi ne wajibin da idan waɗansu suka yi, sun ɗaukewa sauran ne, (wato in wasu suka yi sun ɗauke wa wasu) a halin tafiya da zaman gida, saboda kiran sallah da iƙama suna cikin ayyukan musulunci na zahiri, don haka baya halatta a daina yin su. Manzon Allah (S.A.W) ya ce, «idan lokacin sallah ya yi, ɗayanku ya yi kiran sallah, sannan babbanku ya yi muku limanci» (Bukhari da Muslim ne suka rawaito shi.)

2. Dangane da mutum ɗaya :

kiran sallah sunna ne. An karɓo daga Uƙbatu ɗan Amir – Allah ya yarda da shi – ya ce, na ji Manzon Allah (S.A.W) ya ce, «Ubangijinka yana mamakin makiyayin dabbobin a kan dutse, da yake yin kiran sallah ya yi sallah, sai Allah ya ce, «Ku kalli bawana wannan, yana kiran sallah, ya tsaida sallah, yana jin tsorona, na gafarta wa bawana, na shigar da shi Aljannah» (Nasa'i ne ya rawaito shi).

HIKIMAR KIRAN SALLAH

1. Shelanta shigar lokacin sallah da wurin da za a tsaida ta.

2. Kwaɗaitarwa a kan yin salla a cikin Jam'i.

3. Faɗakar da gafalallu waɗanda suka sha'afa, da tunatar da waɗanda suka manta, don yin sallah wadda ita ce mafi girman ni'ima.

Yaushe aka shar'anta kiran sallah da dalilin hakan.

An shar'anta kiran sallah a shekarar farko bayan hijira, dalilin haka kuwa shi ne : Yayin da aka samu buƙatar sanya wata alama da kowa zai gane cewa lokacin sallah ya yi, sai musulmi suka yi shawara a kan hakan, da dare ya yi, sai Abdullahi ɗan Zaid ya mafarki ya ga wani mutum yana ɗauke da ƙararrawa Kararrawa, sai ya ce da shi «Zaka sayar min da wannan ƙararrawar?» sai mutumin ya ce masa, «Me zaka yi da ita?» Sai ya ce, «Zamu yi kiran sallah da ita ne», sai mutumin ya ce, «Ba na nuna maka abin da ya fi wannan alheri ba?» Sai Abdullahi ya ce, «Eh, nuna min» Sai ya koya masa kiran sallar da ake yi, sannan ya koya masa iƙama». Abdullahi ya ce, «Da gari ya waye, na zo wajen Manzon Allah (S.A.W) na ba shi labarin abin da na gani» (Darimi ne ya rawaito shi) sai Manzon Allah (S.A.W) ya ce, «Haƙiƙa wannan mafarki ne na gaskiya – insha Allahu – je ka kai da Bilal ka faɗa masa (kiran sallar) saboda shi ya fika daɗin murya» (Abu Dawud ne ya rawaito shi).

Falalar Kiran Sallah

1. Duk muryar mai kiran sallah ta kai masa, zai masa shaida a wajen Allah ranar alƙiyama. Manzon Allah (S.A.W) ya ce, «Aljani ko mutum ko wani abu daban, babu wanda zai ji muryar mai kiran sallah daga cikinsu, face sai ya yi masa shaida ranar Alƙiyama» (Bukhari ne ya rawaito shi).

2. Mutane da sun san abin da yake cikin kiran sallah na falala da sun yi rige-rige zuwa gare shi, Manzon Allah (S.A.W) ya ce, «Da mutane sun san abin da yake cikin kiran sallah da sahun farko, sannan a ce ba za su same su ba sai sun yi ƙuri'a Yin ƙuri'a don wanda ya cancanta a gabatar da shi a kai, da sun yi» (Bukhari ne ya rawaito shi)

Sharuɗɗan Ingancin Kiran Sallah

1. Wanda zai yi shi ya zama musulmi ne, namiji, mai hankali.

2. Kiran sallar ya zama a jere.

3. Ya zama mai bin juna, kada a samu yanke wa mai girma tsakanin kalmominsa.

4. Ya kasance an yi shi yayin da lokacin sallah ya shigo.

Sunnonin Kiran Sallah

1. Fuskantar alƙibla.

2. Tsarkakar mai kiran sallah daga kari guda biyu.

3. Waiwaya wa dama da hagu, a lokacin da ya zo faɗar «Hayya alal Salah, Hayya alal Falah»

4. Mai kiran sallah ya sanya ɗan yatsansa manuniya a cikin kunnuwansa.

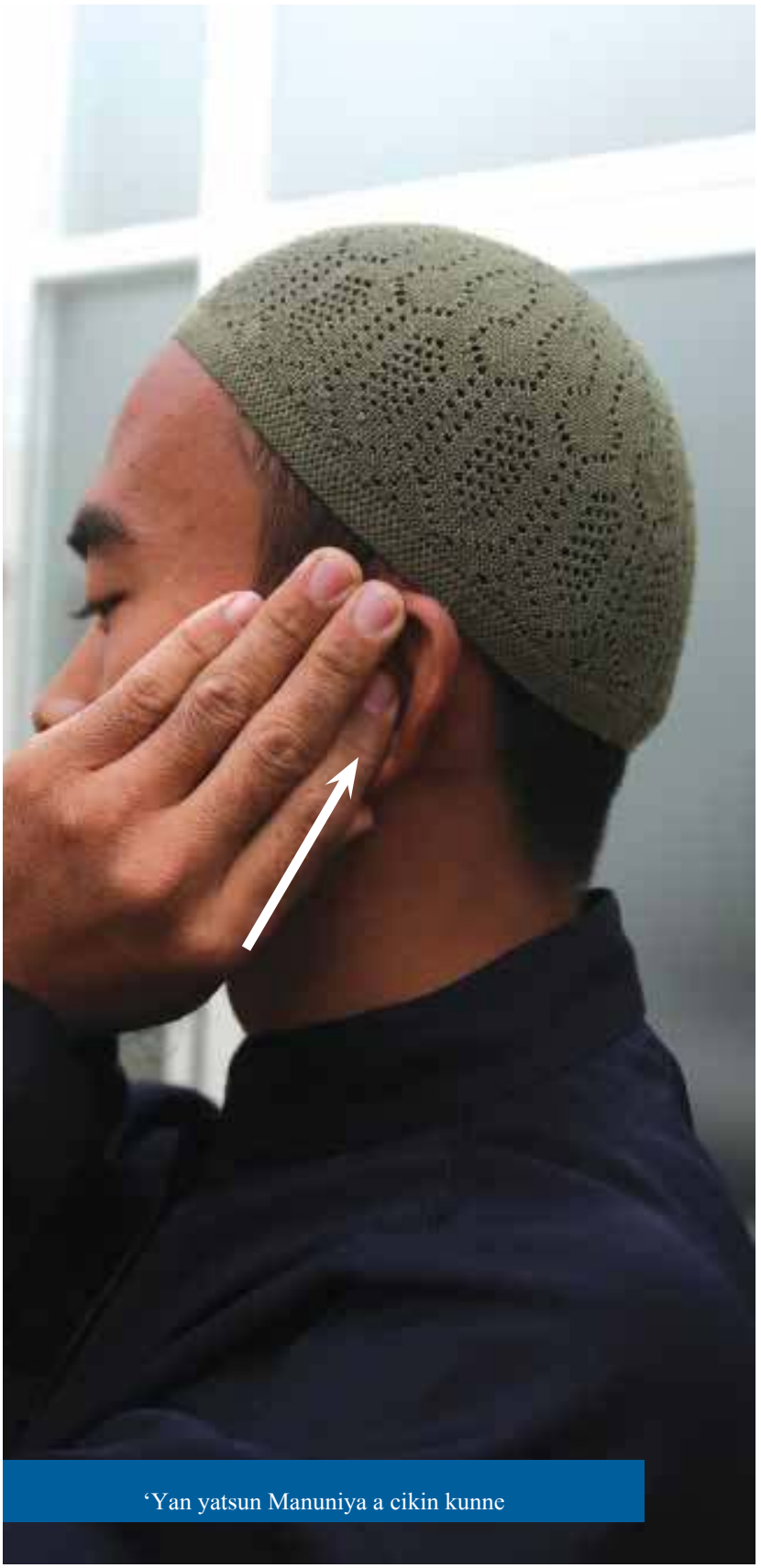
5. Mai kiran sallah ya zama yana da murya mai daɗi mai ƙarfi.

6. Rera kiran sallah da nutsuwa a cikinsa.

Yadda Ake Kiran Sallah

1. Yadda ake kiran sallah shi ne, «Allahu Akbar, Allahu Akbar, Allahu Akbar, Allahu Akbar, Ashhadu An La'ilaha ilal Lah, Ashhadu an la'ilaha ilal lah, Ashhadu anna Muhammadan Rasulullah, Ashhadu anna Muhammadan Rasulullah, Hayya alal Salah, Hayya alal Salah, Hayya alal falah, Hayyah alal falah, Allahu Akbar, Allahu Akbar, La'ilaha ilal Lahu» (Muslim ne ya rawaito shi).

2. Yadda ake Iƙama : «Allahu Akbar, Allahu Akbar, Ashhadu An La'ilaha ilal Lah, Ashhadu anna Muhammadan Rasulullah, Hayya alal Salah, Hayya alal falah, Kad Kamatus Salatu, Kad ƙamatus Salah, Allahu Akbar, Allahu Akbar, La'ilaha ilal Lahu».



'Yan yatsun Manuniya a cikin kunne

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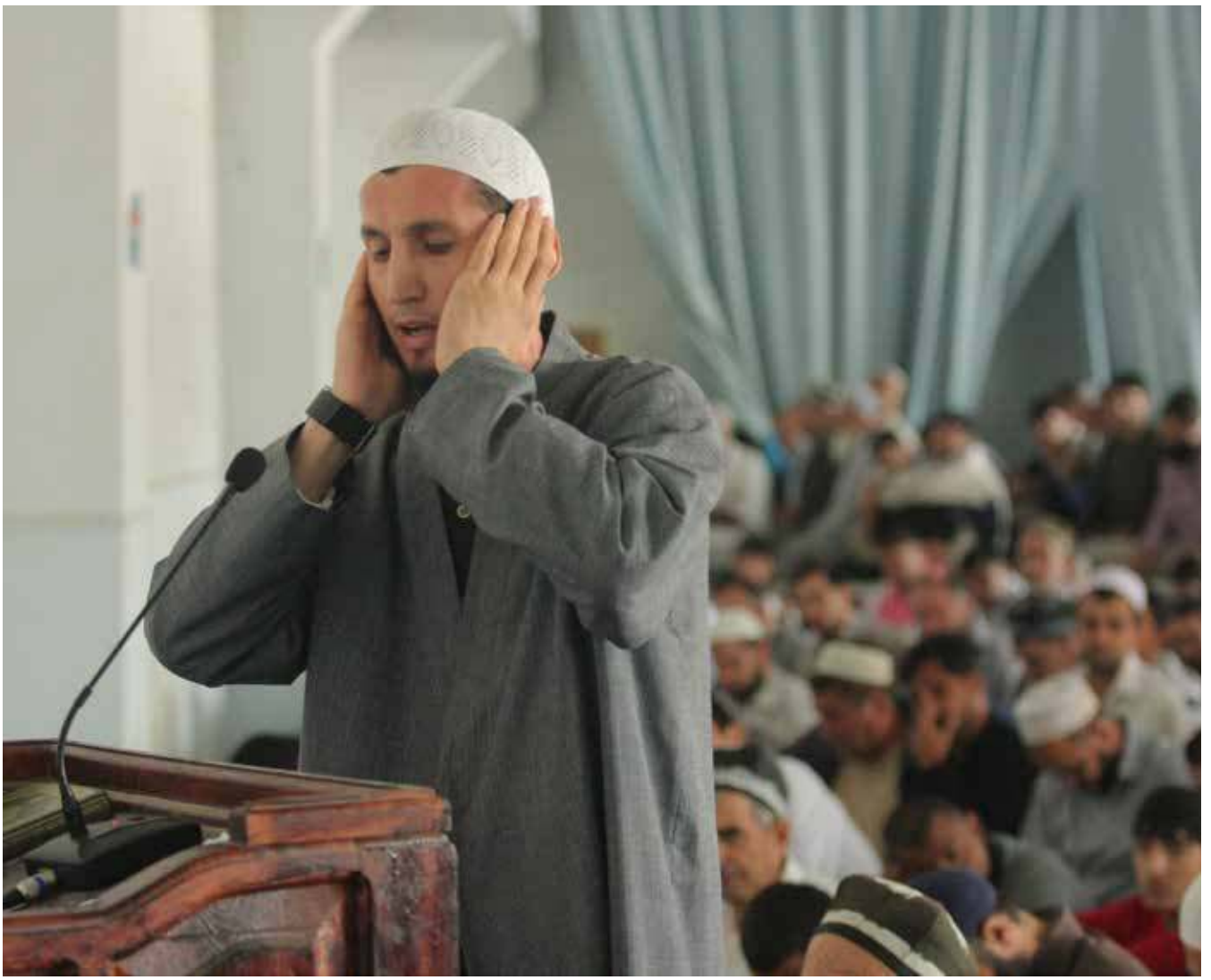
Abin Da Ake Son Wanda Ya Ji Kiran Sallah Ya Yi

1. Ya faɗi irin abin da mai kiran sallah ya faɗa, sai dai wajen faɗin «Hayya alal Salah, Hayya alal Falah» sai ya ce, «La Haula wala Kuwwata Illa Billah» (Bukhari ne ya rawaito shi).

2. Bayan an gama kiran sallar ya ce, «Ashhadu an la'ilaha wahdahu, la sharika lahu, wa anna Muhammadan Abduhu Wa Rasuluhu, Raditu billahi Rabban, Wa bi Muhammadin Rasulah, Wa bil islami dinan» (Muslim ne ya rawaito shi).

3. Ya yi wa Annabi (S.A.W) salati bayan gama kiran sallar, sannan ya ce, «Allahumma Rabba Hazihid Da'awatit Tammati, Wassalatil Ka'imati, Ati Muhammadanil Wasilata wal Fadilah, Wab'ashu maƙaman mahmudanil lazi wa'addahu» (Abu Dawud ne ya rawaito shi).

4. Ya yi wa kansa addu'a tsakanin kiran sallah da iƙama, saboda addu'a a wannan lokacin ba a mayar da ita, saboda faɗin Manzon Allah (S.A.W) «Haƙiƙa addu'a tsakanin kiran sallah da iƙama ba a mayar da ita» (Ahmad ne ya rawaito shi).



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Wasu Daga Cikin Hukunce-Hukuncen Kiran Sallah Da Iƙama

1. Ana wadatuwa da kiran sallah ɗaya, yayin haɗa sallar azzahar da la'asar, amma ana yi wa kowace iƙamarta.

2. Idan aka yi iƙama, sannan aka jinkirta tayar da sallah, to babu buƙatar sai an sake iƙama idan za a yi sallar.

3. Mai kiran sallah ya kiyayi yin kuskure a cikin lafuzzan kiran sallah, daga cikin irin waɗannan kurakuran akwai :

A- faɗin «Aaallahu Aaakbar» (wato ya yi ja akan alif ɗin farko na sunan Allah da alif ɗin farko na Akbar) kamar yana tambaya kenan.

B- Faɗin «Allahu Akbaar» wato ya yi ja akan ba'un ɗin Akbar».

C- Faɗin «Allahu Wa Akbar» ya ƙara wawun.

4. Idan an tayar da sallah to baya halatta a fari yin nafila a lokacin, idan ya fara nafilar sannan aka ta da sallah to sai ya gama nafilarsa idan abin da ya rage masa kaɗan ne, idan kuwa da yawa, to sai ya yanke ta – ba sai da sallama ba – ya bi liman a yi farillah.

5. Kiran sallar yaro wanda yake bambance abubuwa ya inganta.

6. An shar'anta yin kiran sallah da iƙama yayin da za a rama sallar da ta wuce, saboda barci ko mantuwa, saboda abin ya tabbata daga Annabi (S.A.W) lokacin da ya yi barci shi da sahabbai, ba su yi sallar asuba ba har rana ta ɓullo, sai Manzon Allah (S.A.W) «ya umarci Bilal ya yi kiran sallah, sannan suka yi alwala, suka yi raka'a biyu nafilar asuba, sannan ya umarci Bilal ya yi iƙama, Manzon Allah (S.A.W) ya yi musu limancin sallar asuba» (Abu Dawud ne ya rawaito shi).

7. Kada wanda yake cikin masallaci ya fita bayan an yi kiran sallah sai dai in da wani uzuri, saboda abin da Abu Hurairata – Allah ya yarda da shi – ya rawaito ya ce, «Manzon Allah (S.A.W) ya umarce mu idan kuna cikin masallaci, aka kira sallah, kada ɗayanku ya fita har sai an yi sallah» (Ahmad ne ya rawaito shi).

8. An shar'anta wa mai kiran sallah ya yi ƙasa-ƙasa da muryarsa a wajen faɗin Ashhadu An la'ilah…da Ashhadu anna Muhammadan.., sannan ya maimata su da ƙarfi, saboda hakan ya tabbata a sunnah.

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Bai Dace Ba :

1. ******a cikin kiran sallah, da rera shi kamar waƙa, ta yadda har za canza wasu haruffai da wasula, da ƙarawa da ragewa.

2. Yin salati da sallama ga Annabi da murya mai ƙarfi bayan gama kiran sallah.

3. Faɗin «Aƙamahal Lahu Wa adamaha» yayin da aka ji an ce «Kad Kamatus salatu» kurum abin da ake so mutum ya maimata ta kamar yadda aka faɗe ta.

Kiran Sallar Asuba

Kiran Sallah biyu aka shar'anta da asuba, na farko kafin shigowar lokaci, na biyu don sanar da cewa lokaci ya shigo saboda a zo sallah, don haka an shar'anta a kiran sallar farko mai kiran sallah ya ce, «Assalatu Kharum Minan Naum» sau biyu, saboda fadin Manzon Allah (S.A.W) «Idan ka yi kiran sallar farko na asuba, ka ce, «Assalatu kharum minan Naum, Assalatu khairum minan Naum» (Abu Dawud ne ya rawaito shi).

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Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a sauqaqe

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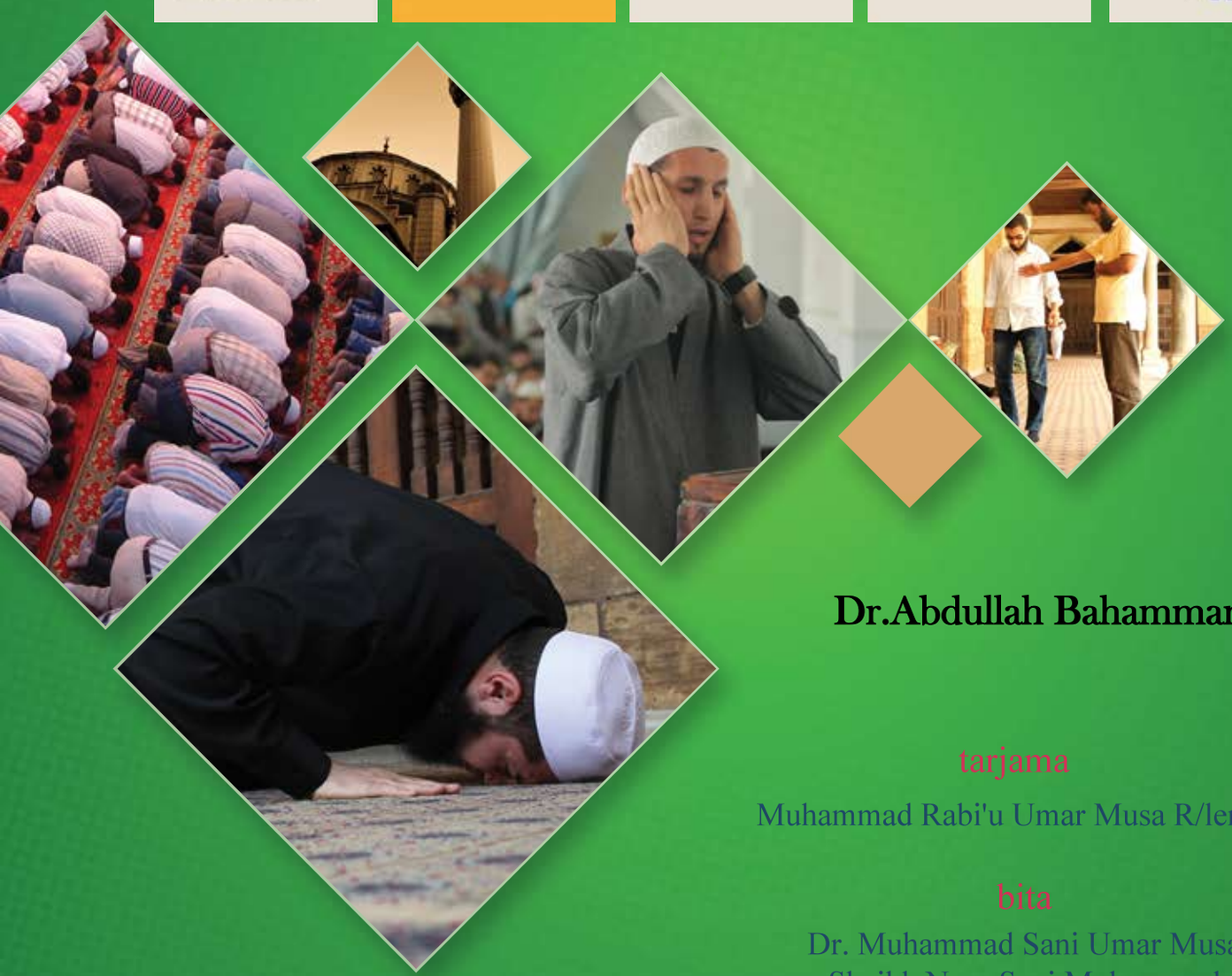

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Sharuxxan Ingancin Sallah

3

Sharuɗɗan Ingancin Sallah

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Abubuwan Da Ke ciki

Sharuɗɗan ingancin sallah.

1 – Shigar lokaci.

2 – Tsarkaka daga kari

3 – Tsarkin tufafi da jiki.

4 – Suturta al'aura.

5 – Fuskantar alƙibla

Abu Na Farko : Shigowar Lokaci

Sallar farillah tana lokacin da bata inganta kafin shi, ko bayan shi, sai dai ga mai uzuri. Allah mai girma da buwaya ya ce, {Lalle ne sallah ta kasance akan mumunai farilla ce mai ƙayyadadden lokaci}. [Annisa'i : 103] Ma'ana farillace da take da wani lokaci iyakantacce.

Lokutan Sallah Su ne :

1. Lokacin Sallar Asuba :

Daga ɓullowar alfijir na gaskiya wanda shi ne wani fari da yake sama ta ɓangaren gabas – zuwa ɓullowar rana.

2. Lokacin sallar azzahar :

Daga karkacewar

rana daga sama zuwa inuwar komai ta yi daidai da shi, bayan inuwar da fito bayan karkacewar rana. Saboda rana idan ta fito sai ya zama abu yana da inuwa ta ɓangaren yamma, haka wannan inuwar zata yi ta raguwa duk lokacin da rana ta ɗaga, har inuwar ta tsaya cak, sannan sai inuwar ta ci gaba da ƙaruwa, to idan inuwar ta ci gaba da ƙaruwa, wannan shi ne lokacin karkacewar rana.

3. Lokacin sallar la'asar :

Daga ƙarewar lokacin azzahar har zuwa inuwar komai ta zama ninkinsa biyu, bayan inuwar da take lokacin karkacewar rana.

4. lokacin sallar magariba :

Daga faɗuwar rana zuwa ɓuyan ja-ja ɗin nan na sama, wanda yake zuwa bayan faɗuwar rana.

5. Lokacin sallar isha :

Daga ƙarshen lokacin sallar magariba zuwa rabin dare, saboda faɗin Manzon Allah (S.A.W) «Lokacin sallar isha zuwa rabin dare na tsakiya» (Muslim ne ya rawaitoshi).

A wannan zamani za a iya sanin lokutan sallah a cikin sauƙi ta hanyar kalanda.

Abu Na Biyu : Tsarkaka Daga Kari

1. Tsarkaka daga kari ƙarami :

Ana tsarkaka ɗin ne da alwala, Manzon Allah (S.A.W) ya ce,«Allah baya karɓar sallar ɗayanku idan ya yi kari, har sai ya yi alwala»

2. Tsarkaka daga kari babba :

Ana tsarkaka ɗin ne da wanka, saboda faɗin Allah mai girma da buwaya : {Idan kun kasance da janaba to ku tsarkaka} [Al-ma'idah : 6].

Wanda ya tuna ya yi kari alhali yana sallah, ko kuma ya yi karin a cikin sallar, to sallar shi ta lalace, kuma dole ne ya bar sallar ba tare da sai ya yi sallama ba, ya je ya yi tsarki, saboda sallarsa ta yanke ba ta cika ba, ita kuwa sallama ita ce cikar sallah.

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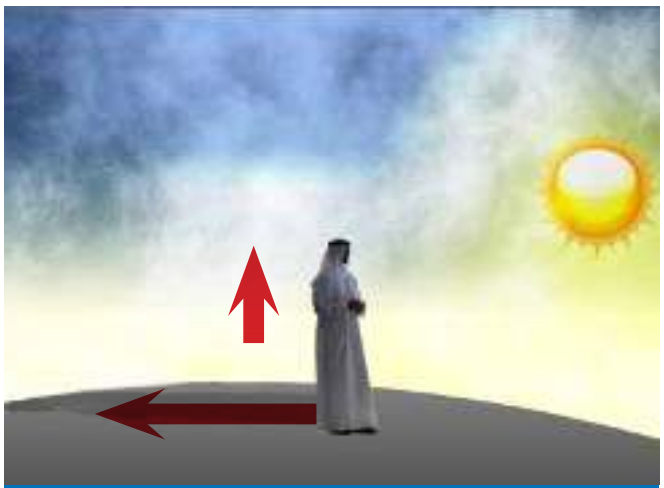
Fa'idoji

1. Wanda ya riski raka'a ɗaya kafin lokacin sallah ya fita, to ya riski wannan sallah, saboda faɗin Manzon Allah (S.A.W) «Wanda ya riski raka'a ɗaya daga sallah, to ya riski sallah» (Bukhari da Muslim ne suka rawaito shi).

2. Ya wajaba a rama sallah da wuri idan ta kubce saboda barci ko mantuwa, saboda faɗin Manzon Allah (S.A.W) : «Wanda ya manta sallah, to ya sallace ta idan ya tuna ta, babu wata kaffarar ta sai yin hakan» (Bukhari da Muslim ne suka rawaito shi).

Sallar Asuba

Sallar Asuba



Sallar La'asar

Sallar Magariba

Sallar Isha

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Sallah Da Najasa

Wanda ya yi sallah da najasa ban san da ita ba, ko kuma ya manta da ita, sallarsa ta yi, saboda abin da ya tabbata cewa Manzon Allah (S.A.W) yana sallah, sai ya cire takalmansa, sai mutane suka cire takalmansu, yayin da Manzon Allah (S.A.W) ya gama, sai ya juyo ya ce, «Me yasa kuka cire takalmanku?» Sai suka ce, «Ya Manzon Allah (S.A.W) mun ga ka cire takalmanka, sai muma muka cire», Sai ya ce, «Jibrilu ne ya zo ya ce min, «a cikinsu akwai najasa, idan ɗayanku ya zo masallaci, ya juya takalmansa, ya duba su, idan ya ga najasa a jikinsu to ya goge su da ƙasa, sannan ya yi sallah da su»(Bukhari ne ya rawaito shi).

Wanda ya san yana da najasa alhali yana cikin sallah, to wajibi ne ya gusar da ita, sannan ya ci gaba da sallarsa, ya ɗora a kan abin da ya salllata, saboda hadisin da ya gabata, idan kuwa ba zai iya gusar da ita ba to sallar shi ta lalace.

Tsarkin tufafi

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Abu Na Uku : Tsarkin Tufafi Da Jiki Da Wuri

1. Tsarkin tufafi,

saboda faɗin Allah Maɗaukakin Sarki :{Kuma tufafinka ka tsarkake su} [Al-muddassir : 4].

2. Tsarkin Jiki :

saboda abin da ya tabbata cewa Manzon Allah (S.A.W) ya wuce ta wajen wasu ƙabari guda biyu, sai ya ce, «Lallai ana yi musu azaba, kuma ba wani babban abu ba ne ya sa ake musu azaba ba, shi dai wannan baya tsarkaka Baya tsakaka daga fitsari baya nisantarsa, baya kiyaye kansa daga gare shi. daga fitsari (bawali)» (Abu Dawud ne ya rawaito shi).

3. Tsarkin Guri:

saboda hadisin mutumin ƙauyen nan da ya yi fitsari a masallaci, sai Manzon Allah (S.A.W) ya ce, «Ku ƙyale shi, ku kwarara guga cike da ruwa a kan fitsarinsa» (Abu Dawud ne ya rawaito shi).

Kasa Gaba Ɗayanta Wurin Sallah Ne

Bayan ƙasa gaba ɗayansa wurin sallah ne, sallah tana inganta a kanta, Manzon Allah (S.A.W) ya ce, «An sanya min ƙasa ta zama masallaci da tsarki gare ni, kowane mutum a cikin al'ummata da sallah ta riske shi to ya yi ta (a ko'ina ne). Amma an keɓance daga bayan ƙasa abin da hani ya zo a kansa, kamar sallah a maƙabarta, da ban-ɗaki, saboda faɗin Manzon Allah (S.A.W) Kasa gabaɗayanta wurin sallah ne, sai dai maƙabarta da ban-ɗaki» Haka ma an hana sallah a makwantar Raƙuma, wato wurin da suke tattaruwa kuma suke kwana a wurin.

Abu Na Huɗu : Suturce Al'aura

Al'aurar Namiji : ta fara ne daga cibiya zuwa gwiwa.

Al'aurar Mace a sallah : ita ce dukkan jikinta ban da fuskarta da tafukanta.

Tsarkin Wuri

Sallah a Ban-ɗaki

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Abu Na Huɗu : Suturce Al'aura

Al'aurar Namiji : ta fara ne daga cibiya zuwa gwiwa.

Al'aurar Mace a sallah : ita ce dukkan jikinta ban da fuskarta da tafukanta.

Sallah a maƙabarta

Rufe Kafaɗu Biyu

Ya wajaba mai sallah ya rufe abinda yake tsakanin zira'insa da wuyansa, saboda faɗin Manzon Allah (S.A.W), «Kada ɗayanku ya yi sallah da tufa ɗaya, babu komai akan kafaɗarsa» (Bukhari da Muslim ne suka rawaito shi)..

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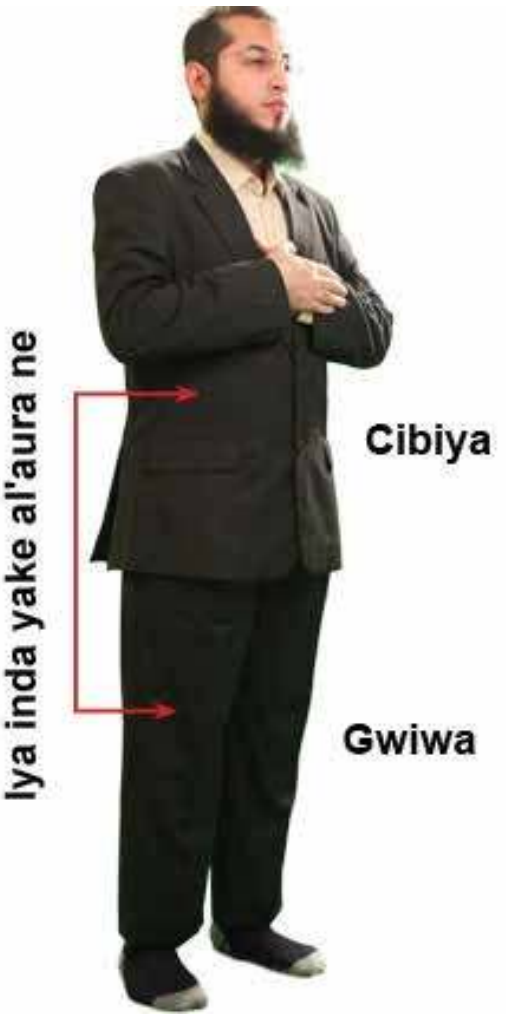

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Abu Na Biyar : Fuskantar Alƙibla

Alƙibla dai ita ce Ka'abah mai girma.

Allah Mai girma da Buwaya ya ce,{Ka juyar da fuskarka inda masallaci mai alfarma yake, kuma a duk inda kuke ku juyar da fuskarku inda (masallaci mai alfarma) yake}[Al-baƙra : 144].

Ya wajaba a lura da abubuwa masu zuwa:

1. Wajibi ne akan wanda yake sallah a cikin Masallacin Harami ya fuskanci ita Ka'abah kanta. Amma wanda yake sallah a nesa da ita, to zai fuskanci inda take ne, saboda ba lallai ba ne ya iya fuskanta ita Ka'abar kanta ba, saboda Manzon Allah (S.A.W) ya ce, «Tsakanin inda rana take ɓullowa da inda take faɗuwa alƙibla take»(Tirmizi ne ya rawaito shi).

2. Sallar nafilar wanda yake kan abin hawa, alƙiblarsa ita ce inda ya nufa, saboda abin da ya tabbata cewa Manzon Allah (S.A.W) ya kasance yana yin nafila a kan abin hawansa, (yana kallon) duk inda ta yi da shi, yana yin wutiri a kanta, sai dai baya sallar farilla a kanta» (Abu Dawud ne ya rawaito shi)

Wanda Bai San Inda Alƙibla Take Ba, Yaya Zai Yi?

Wanda ba san inda alƙibla take ba, in a ginannen wuri yake, ko akwai mutane a kusa da shi to sai ya tambaya, ko kuma ya gane alƙiblar ta hanyar kallon wuraren liman a masallatai, ko kuma ya yi amfani da na'urar gano alƙibla, ko da rana ko wata da makamancin haka, idan ya kasa ganewa, sai ya yi gini a kan zato mafi rinjaye, saboda faɗin Allah Maɗaukakin Sarki :{Ku ji tsoron Allah iya-iyawarku} [At-tagabun : 16].

Wanda yake yin salla a cikin Harami

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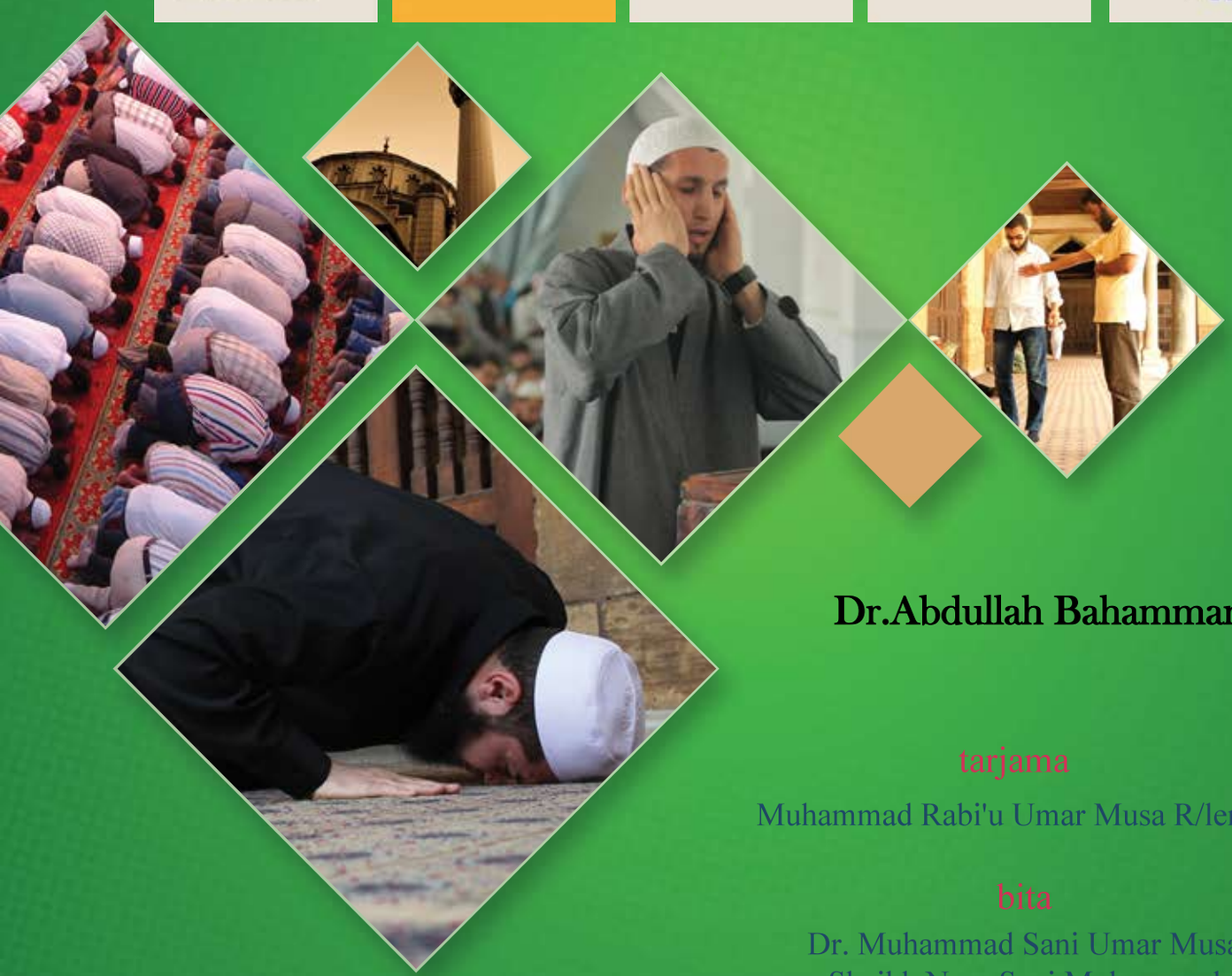
Wanda yake sallah a nesa daga Ka’abah

Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a sauqaqe

Tsarki | Sallah | Azumi | Zakkah | Hajji



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tarjama

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bita

Dr. Muhammad Sani Umar Musa
Shaikh Nura Sani Muhammad

Daga Ladubban Sallah

4

Daga Ladubban Sallah

Sallah ibada ce mai girma, musulmi yana fuskantar Allah da zuciyarsa da jikinsa a cikinta, saboda haka ya kamata kafin a yi ta, a yi shiri na zuciya da jiki, don a samun damar yin ta, da bayar a kan fuskar da ta dace, saboda haka aka shar'anta abubuwan da za su zo :

1. Tsarkake Zuciya

Allah Maɗaukakin Sarki ya ce, {Ba a umarce su da komai ba, face su bautawa Allah suna masu tsakake addini gare shi, suna karkata zuwa ga gaskiya, su tsaida sallah, su bada zakkah, wannan shi ne addini miƙaƙƙe}[Al-bayyina : 5]. Allah baya karɓar aiki sai in ya kasance tsarkakke don Allah, babu riya ko jiyar wa, ko wani abu daga cikin abubuwan da suke shirka ne ga Allah.

2. Kyautata Al'wala

Shi ne kyautata yin ta, akan cikarkiyar kama.

An karɓo daga Abu Hurairata – Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) ya ce, «Ba zan nuna muku abin da Allah yake goge zunubi da shi ba, kuma yake ɗaga daraja da shi ba?» sai suka ce, «Nuna mana ya Manzon Allah» Sai Manzon Allah ya ce, «Kyautata alwala a lokacin Lokacin da ba a so shi ne lokacin da alwala take yi wa mutum wahala, saboda sanyi da makamancinsa da ake ƙi(kamar lokacin sanyi), da yawan taku zuwa masallaci, da jiran salla bayan an yi wata sallar, wannan kuwa shi ne ribaɗo Shi ne tsare rai a kan yi wa Allah ɗa'a» (Muslim ne ya rawaito shi).

Abubuwan Da Ke ciki

Ladubban Sallah

1 – Tsarkake zuciya.

2 – Kyautata alwala

3 – Gaggawa zuwa Sallah

4 – Ambaton Allah

5 – Tafiya zuwa masallaci a hankali da nutsuwa

6 – Yin zikiri don shiga da fita daga masallaci

7 – Kada ya zauna har sai ya yi raka'a biyu

8 – Nisantar sarƙafe 'yan yatsu

9 – Shagalta da zikiri

10 – Nutsuwa a cikin Sallah

11 – Lazimtar sunnar Annabi (S.A.W)

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3. Gaggawar Zuwa Sallah

Shi ne fita da wurwuri, saboda a samu falalar jiran sallah. An karɓo daga Abu Hurairata – Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) ya ce,«Ɗayanku ba zai gushe ba yana cikin sallah, matuƙar dai sallah yake jira»(Bukhari da Muslim ne suka rawaito shi).

4. Ambaton Allah

Ya ambaci Allah yayin da zai fita daga gida, ya ce, «Bis Millahi, Tawakkaltu Alal Lahi, Wala Haula Wala Kuwwata Illah Billahi». Ma'ana : (Da sunan Allah, na dogara ga Allah, babu wata dabara ko ƙarfi sai ga Allah.» (Abu Dawud ne ya rawaito shi). Sannan ya ce, «Allahumma Inni A'uzu bika an adillah au Udallah, au azillah au uzallah, au azlima au uzlama, an ajhala au yujhala alayya».

(Ma'ana : Ya Allah ina neman tsarinka kada in ɓace ko a ɓatar da ni, ko in kauce ko a kautar da ni, ko inyi zalunci ko a zalunce ni, ko in yi wauta ko a yi min wauta» (Abu Dawud ne ya rawaito shi).

- Ya ambaci Allah yayin tafiya masallaci ya ce, «Allahummaj al fi ƙalbi nuran, wafi lisani nura, waj al fi sam'i nura, waj al fi basari nura, waj al min khalfi nura, wa min amami nura, waj al fi fauƙi nura, wa min tahti nura, Allahumma a'aɗini nura». (ma'ana : Ya Allah ka sanya haske a cikin zuciyata, ka sanya haske a cikin harshena, ka sanya haske a cikin ji na, ka sanya haske a cikin ganina, ka sanya haske a bayana, da gabana, ka sanya haske a samana da ƙarƙashi na, Ya Allah ka bani haske» (Muslim ne ya rawaito shi)

5. Tafiya Zuwa Sallah A Hankali Da Nutsuwa

Saboda faɗin Manzon Allah (S.A.W) : «Idan kun ji iƙama ta fi zuwa ga sallah Tafiya masallaci cikin natsuwa, kuna cikin nutsuwa da hankali Auna abu da kame gani, da ƙarancin waiwaye, kada ku yi gaggawa, abin da kuka samu ku sallata, abin da ya wuce ku, ku ciko»(Bukhari da Muslim ne suka rawaito shi).

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6. Zikiri Yayin Shiga Da Fita Daga Masallaci

- Yayin shiga masallaci zai ce, «A'uzu Billahil Azim, Wabi wajhihil Karim, Wa sulɗanihil Kadim, minash Shaiɗanil Rajim»(Abu Dawud ne ya rawaito shi) «Bis millahi, Wassalatu Wassalamu Ala Rasulullahi» (Abu Dawud ne ya rawaito shi)Allahumma iftah li abwaba Rahmatika» (Ma'ana : Ina neman tsari daga wajen Allah mai girma, da fuskarsa mai girma, da ikonsa daɗaɗɗe, daga shaiɗan jefaffe». «Da sunan Allah, Tsira da aminci su tabbata ga Manzon Allah» «Ya Allah ka buɗe min ƙofofin rahamarka»(Muslim ne ya rawaito shi).

- Yayin da zai fito daga masallaci sai ya ce, «Bismillahi, Wassalatu Wassalamu Ala Rasulillahi, Allahumma inni As'aluka min Fadlika, Allahumma' asimni minash Shaiɗanir Rajim». (Ma'ana : Da sunan Allah, tsira da aminci su tabbata ga Manzon Allah. Ya Allah ina roƙonka daga falalarka, ka tsare ni daga Shaiɗan jefaffe»(Ibnu Majah ne ya rawaito shi).

7. Kada Ya Zauna Har Sai Ya Yi Nafila Raka'a Biyu

Saboda faɗin Manzon Allah (S.A.W) «Idan ɗayanku ya shiga masallaci, to ya yi raka'a biyu kafin ya zauna»(Bukhari da Muslim ne suka rawaito shi).

8. Nisantar sarƙafe 'Yan 'Yatsun Hannu

Saboda faɗin Manzon Allah (S.A.W), «Idan ɗayanku ya yi alwala, ya kyautata alwalarsa, sannan ya fita ya nufi masallaci, to kada ya sarƙafe 'yan 'yatsunsa, saboda shi yana cikin sallah ne» (Abu Dawud ne ya rawaito shi).

9. Shagalta Da Zikiri

Shagalta da zikiri da addu'a da karatun Alƙur'ani yayin jiran sallah, amma ba tare da damun waɗanda suka yin sallah ba.

10. Kanƙantar Da Kai Da Tsoron Allah A Cikin Sallah

Wannan shi ne tushen sallah da ranta, saboda sallar da ba ƙasƙantar da kai da tsoron Allah da halarto da zuciya a cikinta, kamar jiki ne matacce babu rai. Ibnu Rajab – Allah ya ji ƙansa – ya ce, «Asalin Kasƙantar Duba littafin «Alkhushu'u» Na Ibnu Rajab da kai da nutsuwa shi ne, zuciya ta yi taushi, ta samu nutsuwa da ƙasƙanta da karye wa da ƙone wa, idan zuciya ta nutsu to duk sauran gaɓoɓi ma sai su samu nutsuwa, saboda dukkansu suna bin zuciya ne»

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Mahallin nutsuwa da tsoron Allah shi ne zuciya, gaɓoɓi kuwa shi ne suka faɗin abin da yake cikin zuciya.

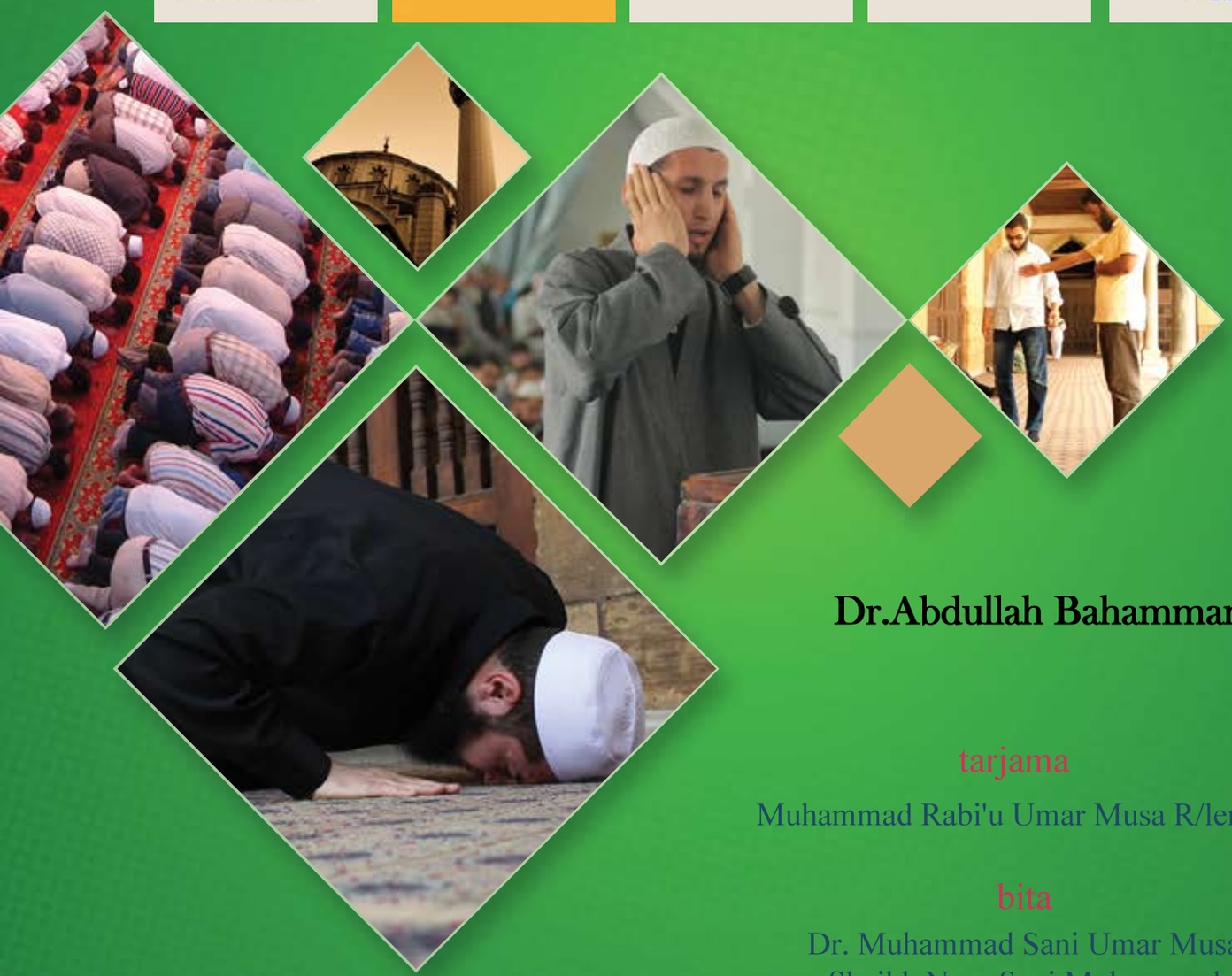
11. Lazimtar Sunnar Annabi (S.A.W) A Cikin Sallarsa Gabaɗaya.

Sallah ibada ce da ya wajaba a bi Manzon Allah (S.A.W) a cikinta, kada mai sallah ya aikata wani abu ko ya faɗi wani abu wanda Manzon Allah (S.A.W) bai aikata shi ba, ko bai faɗe shi ba, saboda Manzon Allah (S.A.W) ya ce, «Ku yi sallah kamar yadda kuka ga ina yi» (Bukhari ne ya rawaito shi).

Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a sauqaqe

Tsarki | Sallah | Azumi | Zakkah | Hajji



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Sutura

5

Sutura

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Sutura

Ita ce wani abu da mai sallah zai sanya a gaban shi, tsakaninsa da wanda zai wuce ta gaban shi.

Shar’anci mai sallah ya sanya sitira

Sanya sitira shari’a ce ga wanda yake zaman gida da matafiyi, a sallar farillah da nafila, a masallaci ko waninsa, saboda abin da ya tabbata daga Manzon Allah (S.A.W) ya ce, «Idan ɗayanku zai yi sallah da sitira, to ya yi kusa da ita»(Abu Dawud ne ya rawaito shi).

An karɓo daga Wahab – Allah ya yarda da shi – ya ce, «Manzon Allah (S.A.W) ya yi mana lamancin sallah a Mina, sai ya kafa sandarsa a gabansa, ya yi mana sallah raka’a biyu»(Ahmad ne ya rawaito shi).

Abubuwan Da Ke ciki

Bayanin Mece ce Sitira

Shar'ancin Sitirar Mai Sallah

Hukuncin Sitiran Mai Sallah

Hikimar Sanya Sitirar Mai Sallah

Wasu Daga Cikin Hukunce-Hukuncen Sitira

Hukuncin Sanya Sitira Ga Mai Sallah

Sanya Sitira wajibi ne, saboda Manzon Allah (S.A.W) ya yi umarni da sanya sitira ga liman da wanda yake shi kaɗai, ya kwaɗaitar akan yin hakan, don ya kamata musulmi ya sanya sitira a gabansa yayin da zai yi sallah, ya hana wanda zai wuce tsakaninsa da tsakanin sitirarsa, saboda faɗin Manzon Allah (S.A.W)«Kada ka yi sallah sai da sitira, kada ka bar wani ya wuce ta gabanka, idan ya ƙiya ka hana shi» (Ibnu Khuzaima ne ya rawaito shi)

Hikimar Sanya Sitira Ga Mai Sallah

An shar'anta sanya sitira ga mai sallah saboda hikimomi da yawa, daga cikinsu akwai :

1. Hana wucewa ta gaban mai sallah, daga abin da zai yanke masa nutsuwarsa.

2. Bawa mai sallah damar haɗa tunaninsa wuri ɗaya, da barin shagaltuwa ga barin sallarsa.

3. Kiyayewar ɓacewar sallah ta hanyar wucewar mace ko kare ko jaki (ta gaban mai sallah) saboda hadisin Abu Zarrin – Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) ya ce, «Idan ɗayanku ya tashi yana sallah, idan a gabansa akwai (sitira) kwatankwacin sandar dake ƙarshen sirdin raƙumi to tana yi masa sitira (ta kare shi). Idan kuwa babu kwatankwacin sardar dake ƙarshen sirdin raƙumi a gabansa, to (wucewar) jaki da mace da baƙin kare suna yanke masa sallah». Yace, nace, «Ya Abu Zarrin! Me yasa kare baƙi (kawai) daga cikin karnuka ruwan ɗorawa? Sai ya ce, «Ya ɗan ɗan uwana, na tambayi Manzon Allah (S.A.W) kamar yadda ka tambaye ni, sai ya ce min, «Baƙin kare shaiɗan ne» (Muslim ne ya rawaito shi)

Wasu Daga Hukunce-Hukuncen Sitirar Mai Sallah

1. Sanya sitira yana kasancewa ga liman da wanda yake sallah shi kaɗai, amma shi mamu sitirar liman ita ce sitirarsa. An karɓo daga Ibnu Abbas – Allah ya yarda da shi – ya ce, «Na zo akan wata jaka ta, a lokacin na fara mafarki, Manzon Allah (S.A.W) kuma yana yi wa mutane sallah a Mina, sai na wuce ta tsakanin sahu, na sauka, na saki jaka ta tana kiwo, na shiga sahu, babu wanda ya yi min inkari» (Bukhari da Muslim ne suka rawaito shi).

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2. Wucewa ta gaban mai sallah baya halatta, yana ma cikin manya-manyan zunubai, saboda faɗin Manzon Allah (S.A.W) «Da wanda yake wuce wa

ta gaban mai sallah ya san abin da yake kansa (na laifi) da ya tsaya arba'in shi ya fi masa alheri a kan ya wuce ta gaban (mai sallah). Abun Nadri (mai riwayar hadisin)» (Bukhari da Muslim ne suka rawaito shi) ya ce, : «Ban Sani ba, kwana arba'in ya ce, ko wata ko shekara?».

(Babu laifi) idan wucewar ta bayan sitirarsa ce, ko kuma ya wuce nesa da shi, daga bayan wurin da yake sujjada idan shi mai sallar bai sanya sitira ba.

3. Dole ne akan mai sallah ya hana wanda zai wuce ta gabansa. An karɓo daga Abu Sa'id – Allah ya yarda da shi – ya ce, na ji Manzon Allah (S.A.W) yana cewa, «Idan ɗayanku yana sallah da wani abu da ya kare shi daga mutane (Sitira), sai wani ya yi nufin ya wuce ta gabansa, to ya tunkuɗe shi, idan ya ƙiya to ya yaƙe shi, domin shi Shaiɗan ne» (Bukhari da Muslim ne suka rawaito shi).

4. Wasu malamai sun togace masallacin Harami, sun yi rangwame ga mutane su wuce ta gaban mai sallah, saboda dalilan da suke nuna ɗauke ƙunci (ga al'aumma) sannan a cikin hana wucewa ta gaban mai sallah a masallacin Harami

akwai ƙunci a ciki da wahala .

5. Bango ko dirka daga cikin dirkokin masallaci ko kabet suna iya zama sitira, hakanan ko mai sallah ya sanya wani abu a gabansa kamar sanda.

6. Tazarar da take tsakanin mai sallah da sitira ana ƙaddara ta da kwatankwacin wurin da akuya zata iya ficewa, saboda hadisin Sahli – Allah ya yarda da shi – ya ce, «Tsakanin wurin sallar Manzon Allah (S.A.W) da sitirarsa, akwai kwatankwacin wurin da akuya zata iya wuce wa» (Bukhari da Muslim ne suka rawaito shi).

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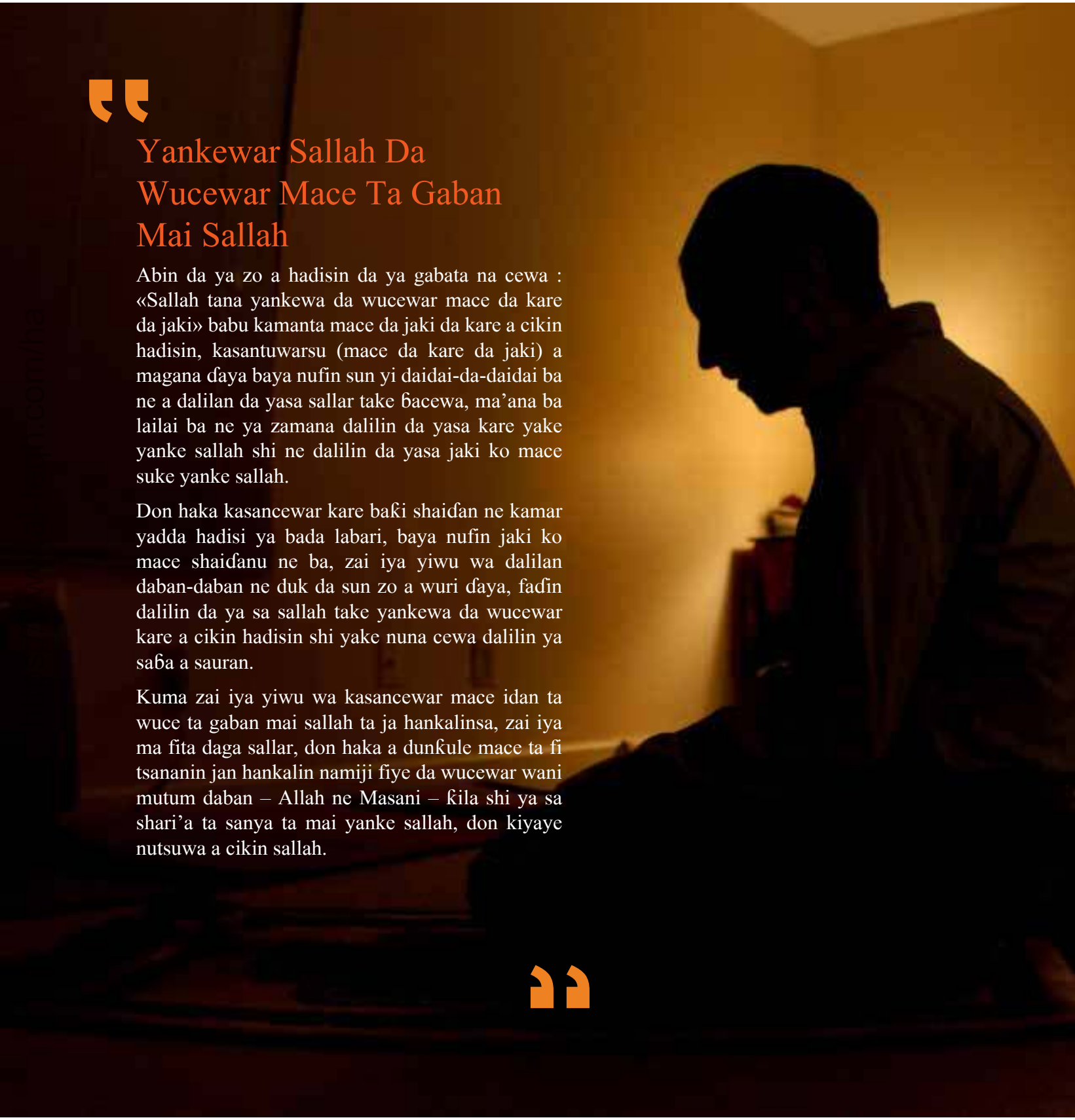


Yankewar Sallah Da Wucewar Mace Ta Gaban Mai Sallah

Abin da ya zo a hadisin da ya gabata na cewa : «Sallah tana yankewa da wucewar mace da kare da jaki» babu kamanta mace da jaki da kare a cikin hadisin, kasantuwarsu (mace da kare da jaki) a magana ɗaya baya nufin sun yi daidai-da-daidai ba ne a dalilan da yasa sallar take ɓacewa, ma'ana ba lailai ba ne ya zamana dalilin da yasa kare yake yanke sallah shi ne dalilin da yasa jaki ko mace suke yanke sallah.

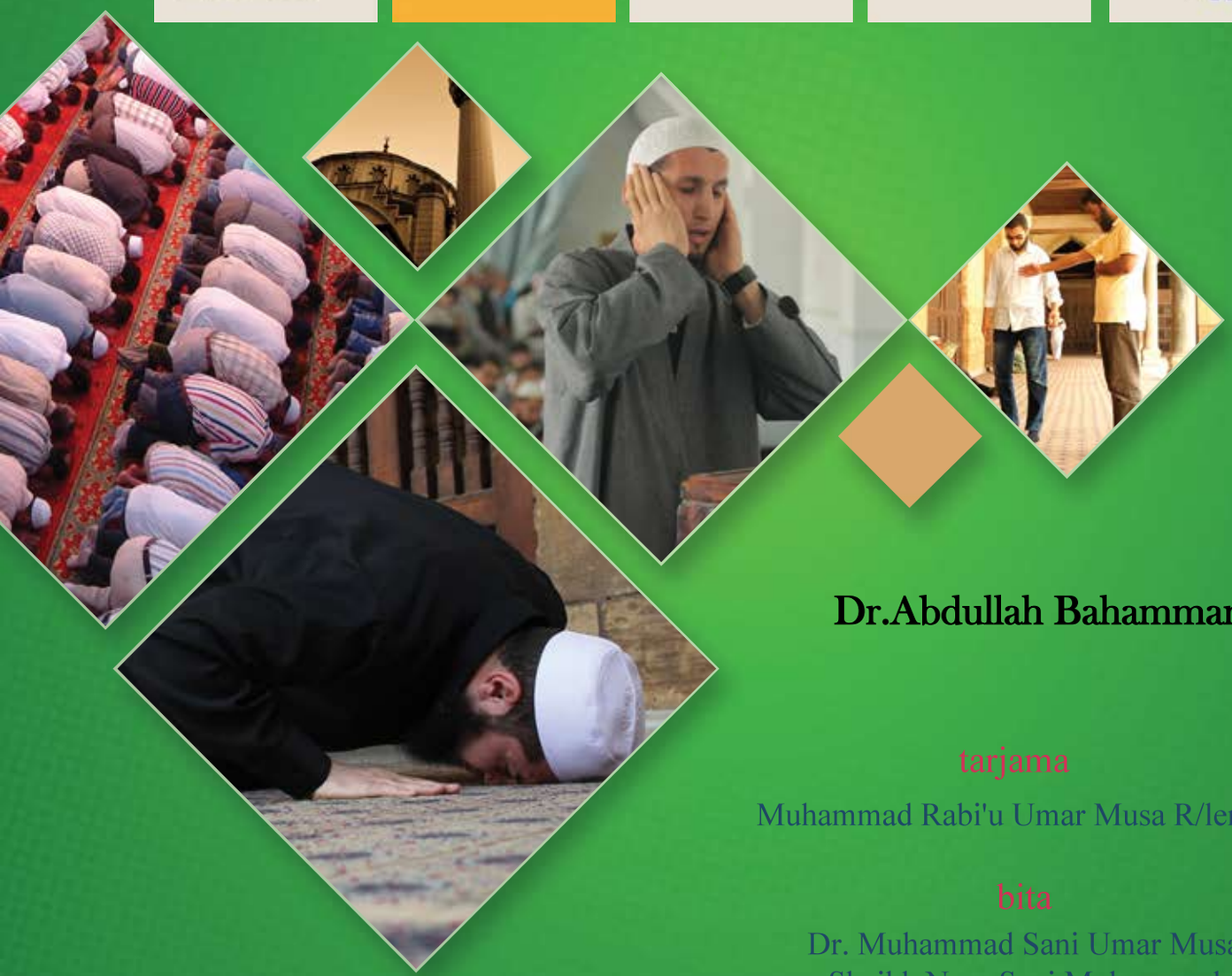
Don haka kasancewar kare baƙi shaiɗan ne kamar yadda hadisi ya bada labari, baya nufin jaki ko mace shaiɗanu ne ba, zai iya yiwu wa dalilan daban-daban ne duk da sun zo a wuri ɗaya, faɗin dalilin da ya sa sallah take yankewa da wucewar kare a cikin hadisin shi yake nuna cewa dalilin ya saɓa a sauran.

Kuma zai iya yiwu wa kasancewar mace idan ta wuce ta gaban mai sallah ta ja hankalinsa, zai iya ma fita daga sallar, don haka a dunƙule mace ta fi tsananin jan hankalin namiji fiye da wucewar wani mutum daban – Allah ne Masani – ƙila shi ya sa shari'a ta sanya ta mai yanke sallah, don kiyaye nutsuwa a cikin sallah.

Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a sauqaqe

Tsarki | Sallah | Azumi | Zakkah | Hajji



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bita

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Shaikh Nura Sani Muhammad

Siffar Yadda Ake Sallah

6

Siffar Yadda Ake Sallah

Fuskantar Alƙibla Da Kabbarar Harama

- Wanda zai yi sallah zai tsaya, yana mai fuskantar alƙibla, yana mai jin tsayuwarsa gaban Allah Maɗaukakin Sarki, mai ƙasƙantar da kansa a cikin sallarsa.

- Sannan sai ya yi niyyar sallah a cikin zuciyarsa.

- Sai ya ɗaga hannayensa daidai kafaɗunsa ko kunnuwansa, ya ce «Allahu Akbar» (Muslim ne ya rawaito shi).

- Sannan sai ya sanya hannunsa na dama akan na hagu a kan ƙirjinsa, ko kuma ya riƙe hannun hagu da damansa.

Buɗe Sallah Da Karatun Fatiha

- Mai sallah zai sunkuyar da kansa, ya sanya ganinsa zuwa inda zai yi sujjada, sannan ya ce, «Subhanakal Lahumma Wabi Hamdika, Tabarakas Muka, Wata'ala Jadduka, Wala'ilaha Gairaka» (Muslim ne ya rawaito shi).

- Sannan bayan haka sai ya ce,«A'uzu Billahi Minash Shaiɗanir Rajim, Bismillahir Rahmanir Rahim»(Muslim ne ya rawaito shi).

- Bayan haka sai ya karanta fatiha, ya ce, «Amen» (A Karshen ta) Ma'ana Allah ka amsa.

- Sannan sai mai sallah ya karanta fatiha da sura, ko kuma abin da ya sauwaƙa daga Alƙur'ani a raka'a biyun farko, ya bayyana karatu a sallar asuba, da raka'o'in biyun farko a sallar magariba da isha.

Abubuwan Da Ke ciki

Fuskantar Alƙibla

Buɗe Sallah Da Karatun Fatiha

Ruku'u Da Ɗagowa Daga Ruku'u.

Sujjada Da Ɗagowa Daga Sujjada

Tahiya

Sallama

Zikiri Bayan Sallah

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Ɗagowa Daga Ruku'u

- Mai sallah zai ɗaga hannayensa, yana mai kabbara, ya tafi ruku'u, ya sanya hannayensa akan gwiwowinsa, yana mai buɗe 'yan yatsunsa, yana mai damƙar gwiwowinsa, ya daidaita bayansa da kansa, sannan ya ce, «Subhana Rabbiyal Azim» (Tirmizi ne ya rawaito shi) sau uku.

- Sannan sai ya ɗago ya ce, (Liman ne ko wanda yake yi shi kaɗai) «Sami'allahu Liman Hamidahu» (Tirmizi ne ya rawaito shi ya ce, (kowa da kowa) : «Rabbana Walakal Hamdu, Mil'as Samawati, Wa Mil al'ard, Wa Mil'a Ma Baina huma, Wa Mil'a Ma Shi'ata Min Shai'in Ba'adu»(Tirmizi ne ya rawaito shi). An so ya ɗora hannayensa akan ƙirjinsa, kamar yadda ya yi kafin ya yi ruku'u.

Sujjada Da Ɗagowa Daga Gareta

- Mai sallah zai yi kabbara, sannan ya tafi zuwa sujjada, ya zama farkon abin da zai fara sauka a kan ƙasa gwiwowinsa, sannan hannayensa, sai goshinsa da hancinsa, ya shimfiɗa tafukansa akan ƙasa, (ya sanya su) daidai da kunnuwansa ko kafaɗunsa.

Ya sanya 'yan 'yatsun hannayensa su kalli alƙibla, ya ɗaga tsintsiyar Tsintsiyar Hannu ita ce abin da yake tsakanin tafi zuwa gwiwa. hannunsa daga ƙasa, ya nisantar da dantsensa Dantse shi ne : Daga Gwiwar Hannu zuwa kafaɗa daga geffensa, cikinsa kuma daga cinyoyinsa, ya ce, «Subhana Rabbiyal A'ala»(Muslim ne ya rawaito shi) sau uku, ya yawaita addu'a a cikin sujjadarsa.

- Sannan ya ɗago kansa yana mai kabbara, kada ya ɗaga hannayensa, ya zauna yana mai shimfiɗa ƙafarsa ta hagu, ya kafe ta dama, ya sanya 'yan 'yatsun ƙafafun nasa su kalli alƙibla, ya ce,«Allahummag firli, War'amni, Wajburni, Wahdini, Warzuƙni» (Tirmizi ne ya rawaito shi).

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- Sannan ya yi kabbara, ya yi sujjada ta biyu kamar yadda ya yi ta farko.

- Sannan sai ya ɗago kansa yana mai kabbara, ya zauna ɗan kaɗan, zaman da ake kiransa da «Jilsatul Istiraha» Saboda hadisin Malik ɗan Huwairis – Allah ya yarda da shi – a wajen siffata sallar Manzon Allah (S.A.W) cewa shi Manzon Allah (S.A.W) «Bai miƙe ba (daga sujjada) har sai da ya daidaita a zaune» (Bukhari ne ya rawaito shi).

- Sannan sai ya tashi zuwa raka'a ta biyu yana mai kabbara, mai dogaro akan hannayensa.

- Ya sallaci raka'a ta biyu kamar yadda ya yi ta farko, sai dai ba zai faɗi addu'ar buɗe sallah ba.

Tahiya

- Idan mai sallah ya gama raka'o'in biyun farko sai ya zauna don yin tahiyar farko, yana mai shimfiɗa ƙafarsa da hagu, ya kafe ta dama, ya sanya hannayensa akan cinyoyinsa, ya shimfiɗa hannunsa na hagu, ya kame ɗan ƙaramin 'yatsansa da mai bi masa da na tsakiya, ya ɗaga ɗan 'yatsansa manuniya, ya yi nuni da shi yayin tahiya, ya riƙa kallonsa ya ce,«Attahiyyatu Lillahi, Wassalawatu, Waɗɗayyibatu, Assalamu Alaika Ayyuhan Nabiyyu, Warahmatullahi Wabarakatuhu, Assalamu Alaina Wa'ala Ibadullahis Salihina, Asshahadu An la'ilaha Illah Lahu, Wa Asshahadu Anna Muhammadan Abduhu Warasuluhu» (Bukhari ne ya rawaito shi).

- Sannan ya miƙe yana mai kabbara, ya ɗaga hannayensa yayin kabbarar, ba zai karanta komai ba a sauran raka'o'in sai fatiha kaɗai.

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- Ya zauna a harɗe a tahiyar ƙarshe, Ma'ana ya zuro ƙafarsa ta hagu daga bangaren damansa yana mai shimfiɗata, ya zauna akan mazaunarsa, ƙafarsa ta dama kuma ya kafe ta, ya faɗi abin ya zo a tahiya ta farko, ya ƙara a kai da cewa : «Allahumma Salli Ala Muhammad, Wa'ala Aali Muhammad, kama Sallaita Ala Ibrahim, Wa ala Aali Ibrahim, Innaka Hamidun Majid. Allahumma Barik Ala Muhammad, Wa'ala Aaali Muhammad, Kama Barakta Ala Ibrahim, Wa'ala Aali Ibrahim, Innaka Hamidun Majid» (Bukhari ne ya rawaito shi).

- Sannan ya ce, «Allahumma Inni A'azu Bika Min Azabi Jahannama, Wamin Azabil Kabri, Wa min Fitnatil Mahya Wal Mamati, Wa min Sharri fitnatil Masihil Dajjal» (Bukhari ne ya rawaito shi).

Sallama

A ƙarshe, mai sallah zai yi sallama a ɓangaren damansa ya ce, «Assalamu Alaikum» a hagun sa ma hakan.

Daga Cikin Zikiran Da Ake Yi Bayan Sallah

- - «Astagfirullahi» sau uku, «Allahumma Antas Salam, Wa minkas Salam, Tabarakta Yaa Zal Jalal Wal Ikram»(Muslim ne ya rawaito shi).

- «Laa ilaha Ilal Lahu, Wahdahu La sharika Lahu, Lahul Mulku, Walahul Hamdu, Wa huwa Ala kulli Shai'in Kadiir. Allahumma La mani'a lima aaɗaita, Wala mu'uɗiya lima Aaɗait, Wala Yanfa'u Zal Jaddi Minkal Jadd»(Bukhari ne ya rawaito shi).

- «Laa ilaha Ilal Lahu, Wahdahu La sharika Lahu, Lahul Mulku, Walahul Hamdu, Wa huwa Ala kulli Shai'in Kadiir. La haula wala ƙuwwata illa billahi, Laa ilaha illal Lahu, Wala Na'abudu Illa Iyyahu, Lahun ni'imatu Walahul Fadlu, Walahus sana'ul Hasan, Laa ilaha Ilal Lahu, Mukhlisina lahudden, Walau karihal Kafiruun» (Muslim ne ya rawaito shi).

- «Subhanallah, Wal Hamdu Lillahi, Wallahu Akbar»(Muslim ne ya rawaito shi) Sau talatin da uku. «Laa ilaha Ilal Lahu, Wahdahu La sharika Lahu, Lahul Mulku, Walahul Hamdu, Wa huwa Ala kulli Shai'in Kadiir»(Abu Dawud ne ya rawaito shi).

- «Allahumma A'inni Ala Zikrika, Wa shukrika, Wa Husni Ibadatika»(Nasa'i ne ya rawaito shi).

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- Karanta ayatul Kursiyyi, da suratul Al-ikhlas, da Falaƙi da Nasi.

- Faɗin «Allahumma Inni As'aluka Ilman Nafi'an, Wa zirƙan Ɗayyiban, Wa amalan Mutaƙabbalan» (Ibnu Majah ne ya rawaito shi)Bayan an yi sallah daga sallar asuba.

An karɓo daga Aisha – Allah ya yarda da ita – ta ce, Manzon Allah (S.A.W) ya kasance yana buɗe sallah da kabbara, karatu kuma da «Alhamdu Lillahi Rabbil Aalamin». Hakanan ya kasance idan ya yi ruku'u baya ɗaga kansa sama, kuma baya sunkuyar da shi ƙasa, sai dai yana sanya shi tsakanin haka. Idan ya ɗago kansa daga ruku'u baya sujjada har sai ya daidaita a tsaye, hakanan idan ya ɗago daga sujjada baya komawa sujjada har sai daidaita a zaune. Ya kasance yana faɗin tahiya a dukkan tsakanin raka'o'i biyu. Hakanan ya kasance yana shimfiɗa kafarsa ta hagu, ya kafe ta dama (a zaman tahiya). Ya kasance ya hana zaman shaiɗan (zama akan dugadugai), yana hana mutum ya shimfiɗa tsintsiyar hannunsa kamar yadda dabbobi suke yi. Yana ƙare sallah da sallama»(Muslim ne ya rawaito shi)

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Mas'aloli :

- Wasu mutanen suna jin zafi da raɗaɗi idan suka yi zaman da ake so a tahiya da tsakanin sujjadu guda biyu, to irin waɗannan babu laifi a kansu su zauna zaman da za su iya, saboda wahala da tsanani suna kawo rangwame a shari'ar musulunci.

- Mace daidai take da namiji a wajen yadda ake yin sallah, komai-da-komai.

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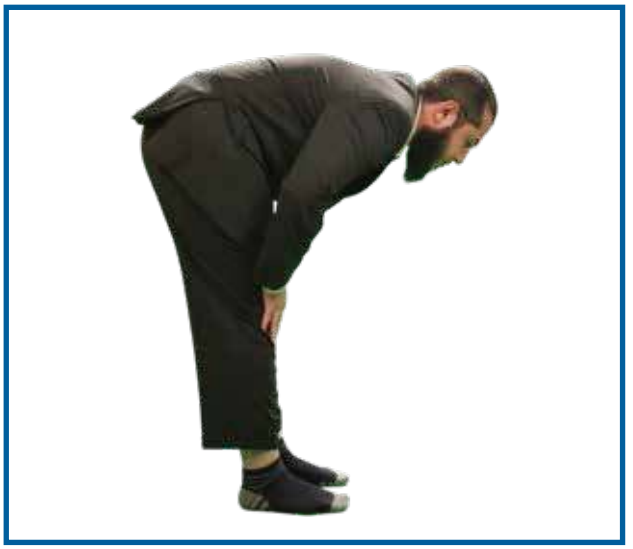
Kabbara

Ɗora Hannu Akan Kirji



Ruku'u

Sujjada

Zama Tsakanin Sujjadu Biyu

Zaman Tahiya

Sallama

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Fiqihun ibada a cikin hotuna

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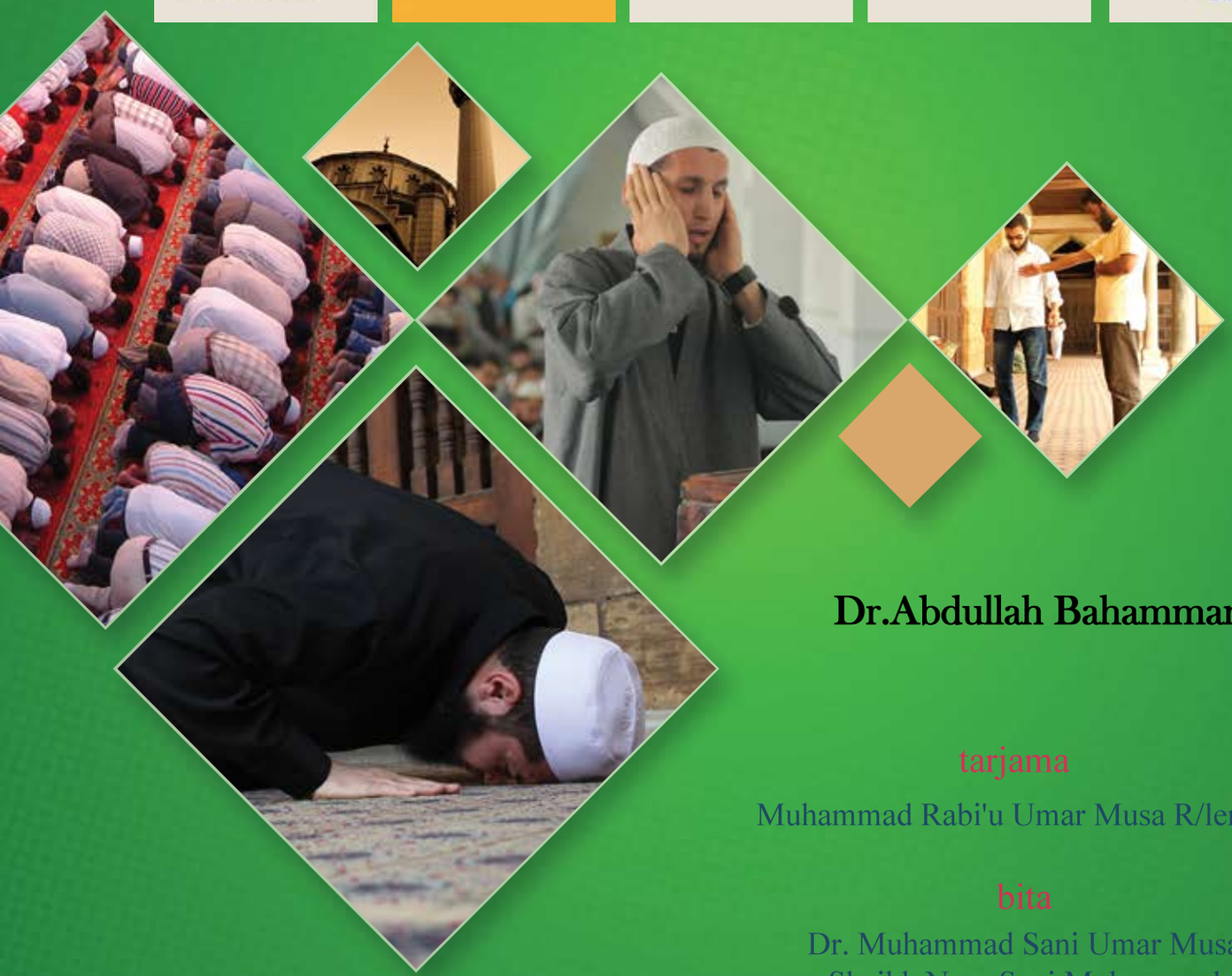

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Hukunce-Hukuncen Sallah

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7

Hukunce-Hukuncen Sallah

Abubuwan Da Ke cik

Sallah A Zaune

Niyya

Karatun Fatiha

Fadin Ameen

Wuraren Da Liman Yake Yin Shiru

Bayyana Karatu A Sallar Nafila

Daga Hannaye

Riskar Raka'a

Nutsuwa

Yadda Ake Sujjada

Motsa Dan Yatsa

Motsa Harshe

1. Salla A Zaune

A. A Nafila :

Salla a zaune tana inganta a nafila, kuma yana da rabin ladan wanda ya yi a tsaye, saboda fadin Manzon Allah (S.A.W) «Idan ya yi sallah a tsaye wannan shi ya fi. Wanda kuwa ya yi sallah a zaune to yana da rabin ladan wanda ya yi a tsaye, wanda kuwa ya yi sallah a kwance to yana da rabin ladan wanda ya yi a zaune» (Bukhari ne ya rawaito shi). Idan kuwa ya yi sallah a zaune saboda uzuri to yana da lada cikakke, saboda fadin Manzon Allah (S.A.W) «Idan bawa ya yi rashin lafiya ko ya yi tafiya, za a rubuta masa (ladan) abin da yake aikata wa idan yana nan (bai yi tafiya ba) ko kuma idan yana da lafiya» (Bukhari ne ya rawaito shi).

B. A Farilla :

Sallah a zaune bata inganta a farillah in dai zai iya tsayuwa.

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2. Niyya

Wasu Daga Hukunce-Hukuncen Niyya :

1. Baya halatta a yanke niyya ana cikin sallah, wanda duk ya yi niyyar yanke sallah (wato fita daga sallah) to sallarsa ta ɓace, ya wajaba ya sake wata sabuwa.

2. Wanda ya yi niyyar sallar nafila to baya halatta ya mayar da ita sallar farilla yana cikin sallar.

3. Wanda ya yi niyyar sallar farilla shi kaɗai, sai mutane suka zo masa, to ya halatta ya canza niyyarsa zuwa nafila, ya ƙarasa raka'a biyu, sannan sai ya yi sallama, ya yi sallah (Jam'i) tare da mutanen.

3. Karatun Fatiha

Wajibi ne akan mai sallah ya karanta fatiha, koda kuwa mamu ne, a cikin sallar da ake bayyana karatu. An karɓo daga Ubada ɗan Samit – Allah ya yarda da shi – ya ce, Mun kasance a bayan Annabi (S.A.W) a cikin sallar asuba, sai Manzon Allah (S.A.W) ya yi karatu, kuma karatun ya yi masa nauyi. Da ya gama sallar sai ya ce, «Wala'alla kuna karatu a bayan limaminku?» Sai muka ce «eh, haka ne ya Manzon Allah» Sai Manzon Allah (S.A.W) ya ce, «Kada ku sake aikata wa, sai dai fatiha, saboda babu sallah ga wanda bai karanta ta ba» (Bukhari ne ya rawaito shi).

4. Faɗin «Ameen»

Sunna ne mai Sallah ya ce «Ameen», liman ne shi ko mamu, ko wanda yake sallah shi kaɗai ne, sallar farilla ce ko nafila, a ɓoye ake karatu ko a bayyane. Ana ɓoye faɗin «Ameen» a sallar ɓoye, ana bayyana shi a sallar bayyane.

Dalilin yin sa shi ne faɗin Manzon Allah (S.A.W) : «Idan liman ya ce «Ameen" kuma ku ce «Ameen», saboda duk wanda amin ɗin shi ta dace da ta Mala'iku, an gafarta masa abin da ya gabata na zubansa»(Abu Dawud ne ya rawaito shi).

5. Wuraren Da Liman Yake Yin Shiru

1. Yin shiru tsakanin kabbarar (harama) da karatun (fatiha) don yin addu'ar buɗe sallah

2. Yin shiru tsakanin fatiha da sura. Mamu zai karanta fatiha yayin da liman ya yi shirun

3. Yin shiru bayan gama karatu kafin yin ruku'u

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6. Bayyana Karatu A Sallar Nafila

Idan sallah ta wuce mutum, sai ya yi niyyar ramata, to zai ɓoye karatu ne ko zai bayyana ne?

Sallar ake kallo ba lokacin ramata ba, da zai rama sallar da ake bayyana karatu da rana to zai bayyana karatu ne.

Abin da yake sunna shi ne ɓoye karatu a sallolin nafiloli, sai dai wadda dalili ya zo da bayyana wa, kamar sallar asham, da kisfewar rana ko wata.

7. Ɗaga Hannaye

Ana ɗaga hannaye a wurare masu zuwa :

1. Yayin kabbarar Harama
2. Yayin kabbarar ruku'u
3. Yayin ɗagowa daga ruku'u
4. Yayin tashi daga tahiyar farko

8. Riskar Raka' a

Idan mamu ya samu ruku'u da liman, to ya samu raka'a, saboda faɗin Manzon Allah (S.A.W) «Duk wanda ya riski ruku'u to ya riski raka'a» (Abu Dawud ne ya rawaito shi).

9. Nutsuwa

Nutsuwa a cikin dukkan rukunan sallah rukuni ce, sallah bata inganta in babu ita, saboda abin da aka rawaito daga Abu Hurairata – Allah ya yarda da shi – ya ce, «Manzon Allah (S.A.W) ya shiga masallaci, sai wani mutum ya shigo ya yi sallah, sannan ya zo wajen Manzon Allah (S.A.W) ya yi masa sallama, sai Manzon Allah (S.A.W) ya amsa masa sallamarsa, sannan ya ce masa, «Koma ka yi sallah, don baka yi sallah ba». Sai ya koma ya yi sallah kamar yadda ya yi a baya, sannan ya zo wajen Manzon Allah (S.A.W) ya yi masa sallama, sai Manzon Allah (S.A.W) ya ce «Walaikas Salam» sannan ya ce masa, «Koma ka yi salla, don kai baka yi sallah ba».

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Har ya yi haka sau uku. Sai mutumin ya ce wa Manzon Allah (S.A.W) «Na rantse da wanda ya aiko ka da gaskiya ba zan iya wadda ta fi wannan kyau ba!, koya min» Sai Manzon Allah (S.A.W) ya ce, «Idan ka tashi yin sallah, ka yi kabbara, sannan ka karanta abin da ya sauwaƙa gareka daga Alƙur'ani, sannan ka yi ruku'u, har sai ka nutsu kana mai ruku'u, sannan ka ɗago, har sai ka daidaita kana tsaye, sannan ka yi sujjada har sai ka nutsu kana sujjada, sannan ka ɗago har sai ka nutsu kana zaune. Ka aikata haka a dukkan sallarka gaba ɗaya»(Bukhari ne ya rawaito shi)

10. Yadda ake sujjada

Ana yin sujjada akan gaɓɓai bakwai, saboda faɗin Manzon Allah (S.A.W) «Idan bawa ya yi sujjada, sai gaɓɓai bakwai su yi sujjada tare da shi, fuskarsa, da tafukansa biyu, da gwiwowinsa biyu, da ƙafafuwansa biyu» (Bukhari da Muslim ne suka rawaito shi).

11. Nuni Da Ɗan Yatsa

Sunna ita ce nuni da ɗan yatsa a tahiya, saboda hadisin Wa'il ɗan Hujr – Allah ya yarda da shi – «Sannan ya ɗaga ɗan yatsansa, sai na ganshi yana motsa ɗan yatsan, yana addu'a da shi»(Nasa'i ne ya rawaito shi).

12. Motsa Harshe

Karatun zuci baya wadatar wa a wajen karatun Alƙur'ani da kabbarori da zikirai, dole sai an yi furuci da abin, mafi ƙaranci a motsa harshe da laɓɓa yayin karatun.

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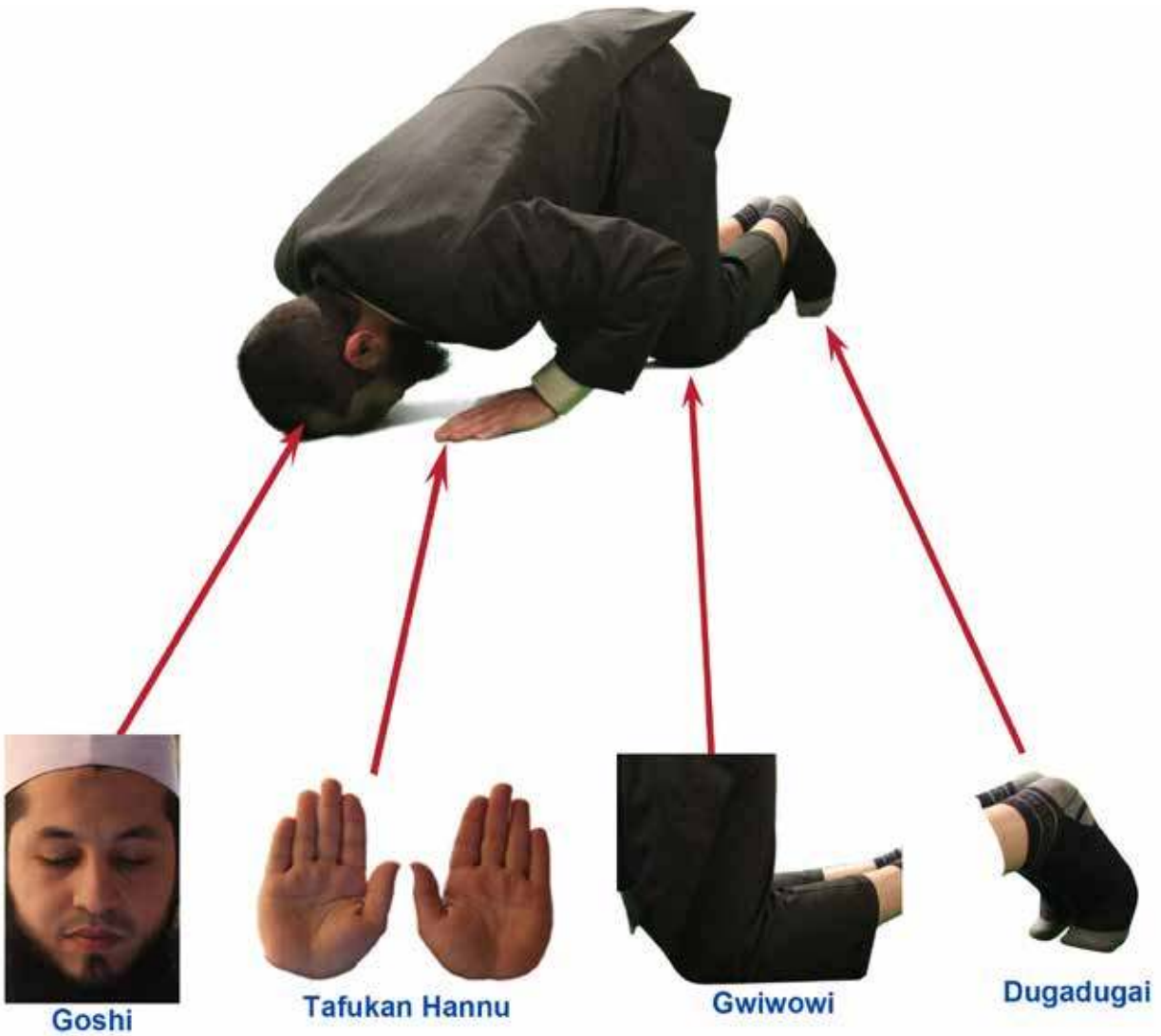

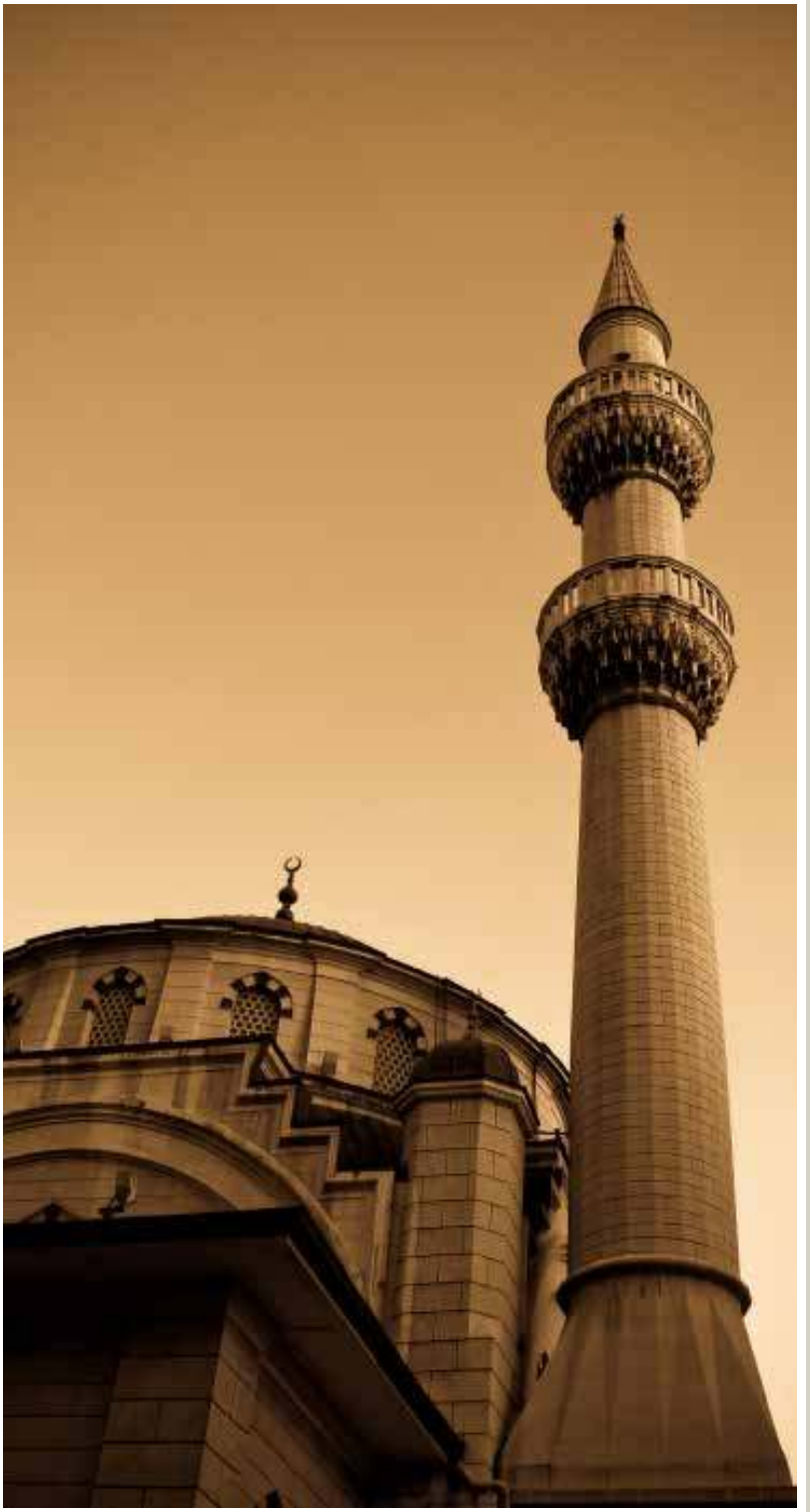

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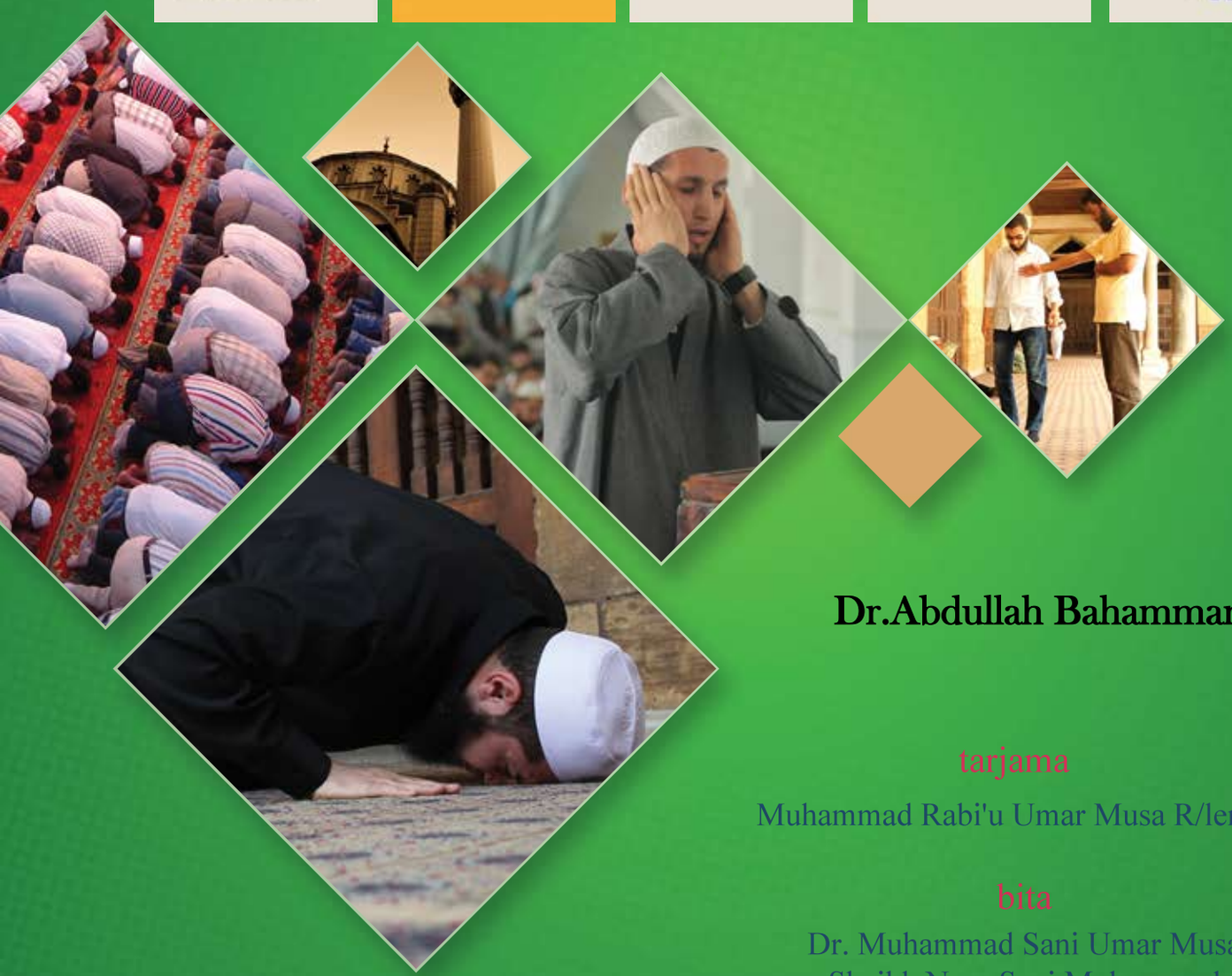

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Rukunan Sallah Da
Wajibanta Da Sunnoninta

8 Rukunan Sallah Da Wajibanta Da Sunnoninta

Na farko : Rukunan Sallah

Rukunan sallah su ne

Bangarorinta na asali waɗanda take samuwa da su, ta yadda baya halatta a bar su a kowane irin yanayi, basa saraya da gangan ko da mantuwa sai dai a halin gazawa.

1. Niyya
2. Tsayuwa a sallar farillah idan da iko.
3. Kabbarar Harama
4. Karatun Fatiha
5. Ruku'u
6. Daidatu idan an ɗago daga ruku'u
7. Sujjada akan gaɓɓai bakwai
8. Zama tsakanin sujjadu biyu
9. Zama don yin tahiyar ƙarshe
10. Karanta tahiyar ƙarshe
11. Salati ga Annabi (S.A.W) a tahiyar ƙarshe
12. Sallama
13. Nutsuwa a cikin dukkan rukunai
14. Jerantawa tsakanin rukunai

Abubuwan Da Ke cik

Rukunan Sallah

Wajiban Sallah

Sunnonin Sallah

- Sunnonin Da Ake Faɗa
- Sunnonin Da Ake Aikatawa

Wanda ya bar rukuni daga cikin rukunai me zai aikata?

1. Wanda duk ya bar rukuni da gangan sallarsa ta ɓace, kuma wajibi ne ya ramata.

2. Wanda Duba yadda ake sujjadar rafkanuwa a babin sujjadar godiya ga Allah da rafkanuwa da sujjadar karatun Alƙur'ani, shafi na 64 – 66. ya bar rukuni da mantuwa, to ɗayan biyu ne :

A. Ya zama bai tuna ya bar wannan rukunin ba, har sai da ya zo wajensa a raka'a mai zuwa, to anan ba zai lissafa da waccan raka'ar ba wadda ya bar rukuni a cikinta ba, sai ya mayar da wannan raka'ar da yake cikinta a matsayin waccan da ya yi mantuwar a cikinta, sannan sai ya yi sujjadar rafkanuwa.

Misalin haka : Mutum ne ya tuna yayin da yake cikin raka'a ta biyu wajen karatun fatiha cewa ya manta karatun fatiha a raka'a ta farko, to anan zai mayar da wannan raka'a ita ce raka'ar farkonsa, ya ƙyale wadda ta gabata.

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B. Ya tuna cewa ya manta rukuni a cikin raka'a, gabanin ya kai wajen irinsa a raka'a ta gaba, to anan ya wajaba da ya tuna ya koma baya ya zo da wannan rukunin.

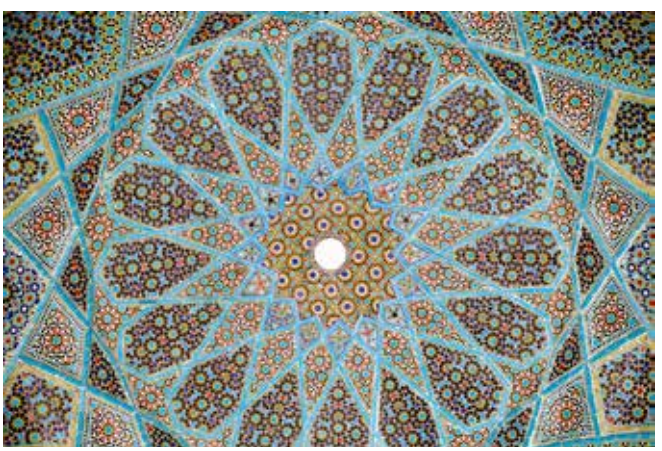
Misalinsa : Mutum ya manta bai yi ruku'u ba, ya yi sujjada yayin da ya gama karatunsa, yana cikin sujjadar sai ya tuna cewa bai yi ruku'u ba, to anan wajibi ne ya tashi ya yi ruku'a, sannan ya cika sallarsa.

Abu na biyu : Wajiban Sallah

Wajiban Sallah su ne

Abubuwan da sujjadar rafkanuwa take gyara su, idan an manta kuwa sun saraya.

1. Kabbarorin tashi daga wata siffa zuwa wata siffa.
2. Faɗin "Subhana Rabbiyal Azeem" a ruku'u.
3. Faɗin "Sami'al Allahu Liman Hamidahu" ga liman da wanda yake shi kaɗai, amma ba a shar'anta hakan ba ga mamu.
4. Faɗin "Rabbana Walakal Hamdu" a wajen ɗagowa daga ruku'u.
5. Faɗin "subhana Rabbiyal A'ala"a a cikin sujjada.
6. Faɗin "Rabbig Fir li" a tsakanin sujjadu biyu
7. Zaman tahiyar farko
8. Tahiyar farko



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Wanda ya bar wajibi daga wajiban sallah me zai yi?

1. Wanda ya bar wajibi da gangan sallarsa ta ɓace, kuma wajibi ne ya ramata.

2. Wanda ya bar wajibi da mantuwa, sallarsa ta yi, sai dai zai yi sujjada biyu na rafkanuwa kafin ya yi sallama.

Na uku : Sunnonin Sallah

Duk abin da baya cikin sharuɗɗan sallah ko rukunanta ko wajibanta na daga abin da aka ambata a siffar sallah to wannan abu ne sunna ne, barin wannan abu bai zai yi tasiri ba a ingancin sallah, barinsa baya wajabta sujjadar mantuwa.

Sunnonin Sallah iri biyu ne :

Na farko : Sunnonin Da Ake Faɗa

Suna da yawa, daga cikinsu akwai :

1. Addu'ar buɗe sallah, ita ce addu'ar da ake faɗa kafin karatun fatiha.

2. Neman tsari daga wajen Allah, shi ne faɗin «A'uzu Billahi Minash Shaiɗanir Rajiim».

3. Yin Bismillah, ita ce faɗin «Bismillahir Rahmanir Rahim».

4. Abin da ya ƙaru akan ɗaya a tasbihin ruku'u da sujjada.

5. Abin da ya wuce ɗaya daga faɗin «Rabbig Fir li» a tsakanin sujjadu biyu.

6. Abin da ya ƙaru akan faɗin «Rabbana Walakal Hamdu» bayan ɗagowa daga ruku'u.

7. Abin da ya ƙaru akan karatun fatiha.

Na biyu : Sunnonin Da Ake Aikatawa

Suna da yawa, daga cikinsu akwai :

1. Ɗaga Hannaye tare da kabbarar harama, da yayin ruku'u, da ɗagowa daga gare shi, da yayin tsayuwa zuwa raka'a ta uku.

2. Ɗora hannun dama akan na hagu a yayin tsayuwa kafin ruku'u.

3. Kallon wurin sujjada

4. Nisantar da hannaye daga ciki da gefe yayin sujjada

5. Zama yana mai shimfiɗa ƙafarsa da dama, kuma ya sanya

'yan yatsunta suna kallon alƙibla, yana mai shimfiɗa kafar ta hagu a zaune a kanta.

Wannan zama sunna ne a dukkan zaman sallah banda na tahiyar ƙarshe a sallar da tafi raka'a biyu.

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6. Zaman Harɗe : shi ne zaman da ake kafe ƙafar dama, ana mai sanya ‘yan yatsu suna kallon alƙibla, a sanya ƙafar hagu ƙarƙashin ƙwabrin dama da fito da ita ta ɓangaren dama, da zama akan mazaunai ana mai dogara aka****hagu. A sunnanta wannan zama a tahiyar ƙarshe a sallar da ta wuce raka’a biyu.

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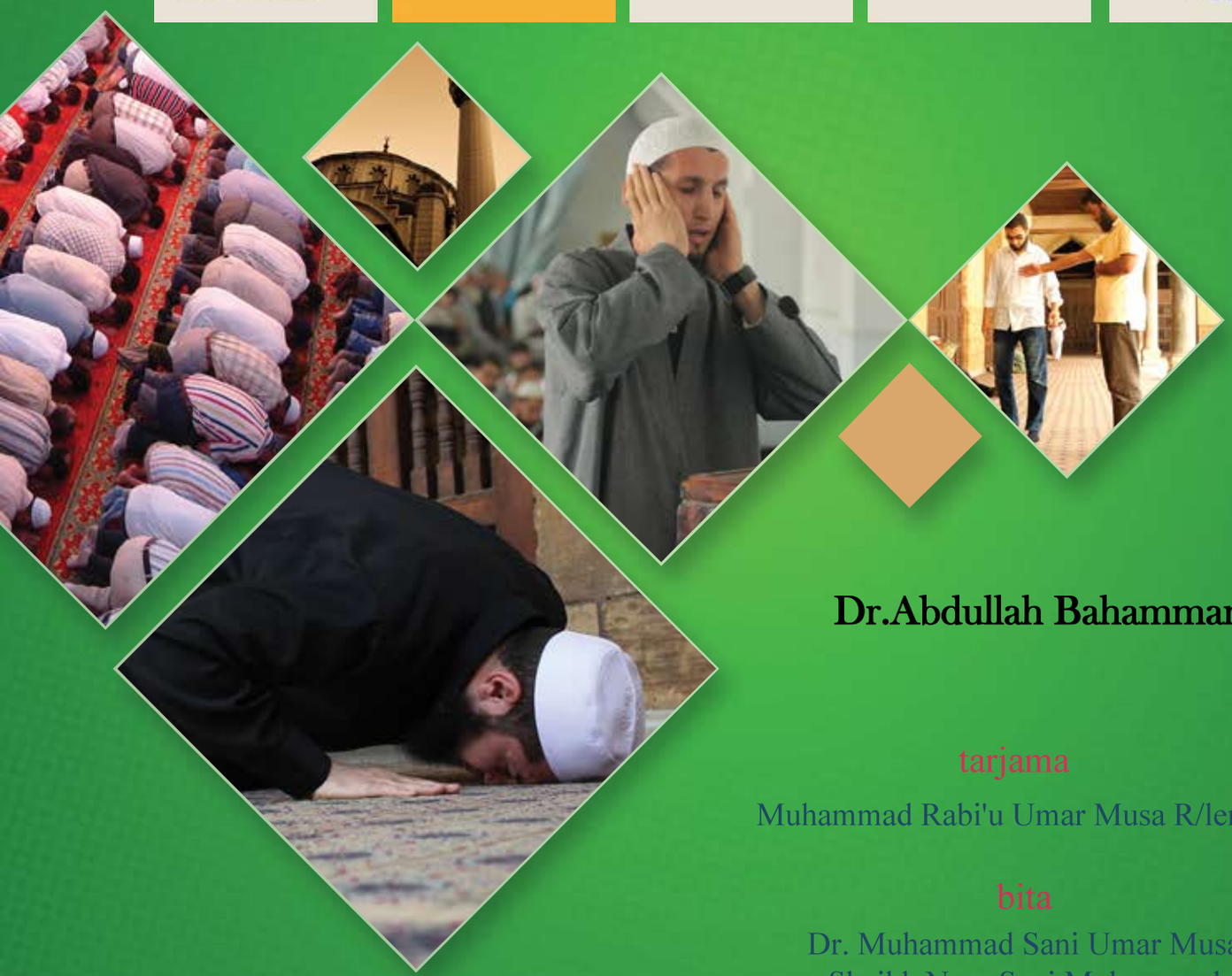
Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a sauqaqe

Tsarki | Sallah | Azumi | Zakkah | Hajji



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Shaikh Nura Sani Muhammad

Sujjadar Rafkanuwa Da Godiya Ga Allah Da Karatun Alqur'ani

10

Sujjadar Rafkanuwa Da Godiya Ga Allah Da Karatun Alƙur'ani

Abubuwan Da Ke cik

Sujjadar Rafkanuwa

Sababan Yin Sujjadar Rafkanuwa

Siffar Sujjadar Rafakanuwa

Sujjadar Godiya Ga Allah

Siffar Sujjadar Godiya Ga Allah

Sujjadar Tilawa (karatun Alƙur'ani).

Siffar Sujjadar Tilawa (Karatun Alƙur'ani)

Na Farko : Sujjadar Rafkanuwa

Sujjadar Rafkanuwa ita ce,

Sujjadu guda biyu da mai sallah yake yin su, saboda gyara wani tasgaro da ya faru saboda mantuwa a cikin sallah

Sababan Yin Sujjadar Rafkanuwa

Sababan Yin Sujjadar Rafkanuwa

Sababan Sujjadar Rafkanuwa guda uku ne, Shakka, ƙari, ragi

Shakka ita ce,

Shakka ita ce,

Kai-kawo tsakanin abubuwa biyu, kan wanne ne ya faru

Shakka a sallah ta kasu kaso biyu :

1. Shakka Bayan Sallah

Irin wannan shakkar ba a kallonta

Misali : Mutum ne ya yi shakka bayan sallar asuba cewa shin ya yi ta raka'a biyu ne ko uku? To irin wannan shakkar ba a kallonta sai dai in an tabbatar, sai a yi aiki da abin da aka tabbatar.

2. Shakka a cikin Sallah

Irin wannan shakkar bata wuce ɗayan biyu :

A. Ɗayan abubuwa biyun ya rinjaya a gare shi

To anan zai yi aiki da abin da ya rinjaya a gare shi, ya yi sujjadar rafakanuwa bayan sallama.

Misali : Mutum ne yana sallar azzahar, sai ya yi shakka, shin a raka'a ta biyu yake ko ta uku, amma ya rinjaya a gare shi cewa ta uku ce, to sai ya sanyata ta uku, ya cika sallarsa, sannan sai ya yi sujjadar rafkanuwa bayan sallama.

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Dalili akan haka, faɗin Annabi (S.A.W) «Idan ɗayanku yayi shakka a sallarsa, to ya kintaci daidai, sannan ya yi sallama, sannan kuma ya yi sujjadar rafkanuwa guda biyu»(Ibnu Hibban ne ya rawaito shi).

Yana Sallama Yana Sujjadar Rafkanuwa

B. Ya zama babu wani abin da ya rinjaya a gare shi a cikin abubuwan guda biyu :

To anan sai ya yi gini akan mafi ƙaranci, ya cika sallarsa, ya yi sujjadar rafkanuwa kafin sallama.

Misalinsa : Mutum ne ya yi sallar azzahar sai ya yi shakka shin a raka'a ta biyu yake ko ta uku, amma ba abin da ya rinjaya a gare shi, to sai ya yi gini akan mafi ƙaranci, ya ɗauke ta raka'a ta biyu, ya cika sallarsa, ya yi sujjadar rafkanuwa kafin sallama.

Dalili akan haka shi ne faɗin Manzon Allah (S.A.W) : «Idan ɗayanku ya yi shakka a cikin sallarsa, bai san nawa ya sallata ba, uku ne ko huɗu, to ya jefar da shakkar, ya yi gini akan abin da ya tabbatar, sannan ya yi sujjadu guda biyu kafin ya yi sallama» (Muslim ne ya rawaito shi).

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Yana Sujjadar Rafkanuwa | Yana Sallama

2. Kari

Shi ne mai sallah ya yi ƙari a cikin sallarsa, ya ƙara ruku'u ko sujjada.

Kuma ƙari baya wuce hali biyu :

A – Mai sallah ya tuna da ƙarin yana cikin sallah

Anan wajibi ne ya bar wannan ƙarin, ya cika sallarsa, sannan ya yi sujjadar rafkanuwa bayan sallama.

Misalinsa : Mutum ne yana sallar azzahar, sai ya tashi zai kawo raka'a ta biyar, sai ya tuna yana cikin raka'ar, to anan wajibi ne a kansa ya zauna da gaggawa, ya cika sallarsa, sannan ya yi sujjadar rafkanuwa guda biyu bayan sallama.

B – Mai sallah ya tuna ƙarin bayan ya yi shi.

To anan zai cika sallarsa, sannan ya yi sujjada bayan sallama.

Dalilin haka hadisin Abdullahi ɗan Mas'ud – Allah ya yarda da shi – ya ce, «Manzon Allah (S.A.W) ya yi sallar azzahar raka'a biyar, sai aka ce masa, «An ƙara sallah ne?» sai ya ce, «Me ya faru?» sai ya ce, «Ka yi sallah raka'a biyar» sai ya yi sujjada biyu bayan ya yi sallama» (Bukhari ne ya rawaito shi).

3. Ragi

Shi ne Mai sallah ya rage rukini ko wajibi daga cikin rukunai ko wajiban sallah

1. Rage Rukuni

Idan wannan rukunin da ya rage kabbarar harama ce to sallah ta ɓace, saboda tun asali ma bata ƙullu ba, idan rukunin ba kabbarar harama ba ne, to ɗayan biyu :

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A. Mai sallah ya tuna bayan ya kai wajen irin wannan rukunin a raka'a ta gaba

To anan zai jefar da wannan raka'ar wandda ya bar rukuni a cikinta, ya mayar da wadda take binta a matsayinta.

Misalinsa : Mutum ne ya manta ruku'u a raka'ar farko, sai ya tuna a lokacin da yake cikin ruku'un raka'a ta biyu, cewa ya manta da ruku'u a raka'ar farko, to sai ya ɗauki wannan raka'a ita ce raka'ar farko, ba zai yi lissafi da raka'ar da ta gabata ba, sai ya cika sallarsa, sannan ya yi sujjadar rafkanuwa bayan sallama.

B. Mai Sallah ya tuna kafin ya kai wurin irin wannan rukuni da raka'a ta gaba.

To anan sai ya koma ya zo da waccan rukuni da ya bari da abin da yake bayansa, sai ya cika sallarsa, sannan ya yi sujjadar rafkanuwa bayan sallama.

Misalinsa : Mutum ne ya manta sujjada ta biyu da zama kafinta na raka'ar farko, bayan ya tashi daga ruku'u na raka'a ta biyu sai ya tuna cewa bai yi sujjada ta biyu ba da zamanta a raka'a ta farko, to sai ya koma ya zauna ya yi sujjadar, sannan ya cika sallarsa, ya yi sujjadar rafkanuwa bayan sallama.

2. Rage Wajibi

Idan mai sallah ya manta wajibi daga cikin wajiban sallah, to baya fita daga ɗayan halin uku :

A. Ya tuna shi kafin ya bar mahallinsa a cikin sallah

To anan zai zo da shi, kuma babu komai a kansa

B. Ya tuna shi bayan ya bar wurin da ake wajibin a cikin sallah, amma kafin ya kai rukunin da yake bin sa.

To anan zai koma ya zo da shi, sannan ya cika sallarsa, ya yi sujjadar rafkanuwa bayan sallama.

C. Ya tuna wajibin bayan ya shiga cikin rukunin da yake bin sa.

To anan zai ci gaba da sallarsa, ba zai dawo baya ba, sai ya yi sujjada bayan sallama.

Misalinsa : Mutum ne ya ɗago daga sujjada ta biyu ta raka'a ta biyu, sai ya tashi zuwa raka'a ta uku, ya manta da zaman tahiyar farko, amma sai ya tuna ya manta da tahiyar farko tun kafin ya miƙe, to zai koma ya zauna ya yi tahiya, sannan ya cika sallarsa, babu komai a kansa.

Yana Sallama Yana Sujjadar Rafkanuwa

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Idan ko ya tuna bayan ya tashi amma kafin ya tabbata a tsaye, sai ya dawo ya zauna ya yi tahiya, sannan sai ya cika sallarsa ya yi sujjadar rafkanuwa kafin sallama.

Idan kuwa ya tuna bayan ya tashi ya miƙe ƙam, to tahiyar ta faɗi daga kansa, ba zai koma ba, zai cika sallarsa, ya yi sujjadar rafkanuwa kafin sallama.

Dalili akan haka hadisin Abdullahi ɗan Buhaina – Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) ya yi mana sallar azzahar, sai ya miƙe a raka'a ta biyun farko bai zauna ba, sai mutane suka miƙe tare da shi, har sai da ya gama sallah, mutane suna jiran ya yi sallama, sai ya yi kabbara yana zaune, ya sujjadu biyu kafin ya yi sallama, sannan ya yi sallama.

Daga abin da ya gabata zamu gane cewa sujjadar rafkanuwa tana kansancewa kafin sallama da bayan sallama.

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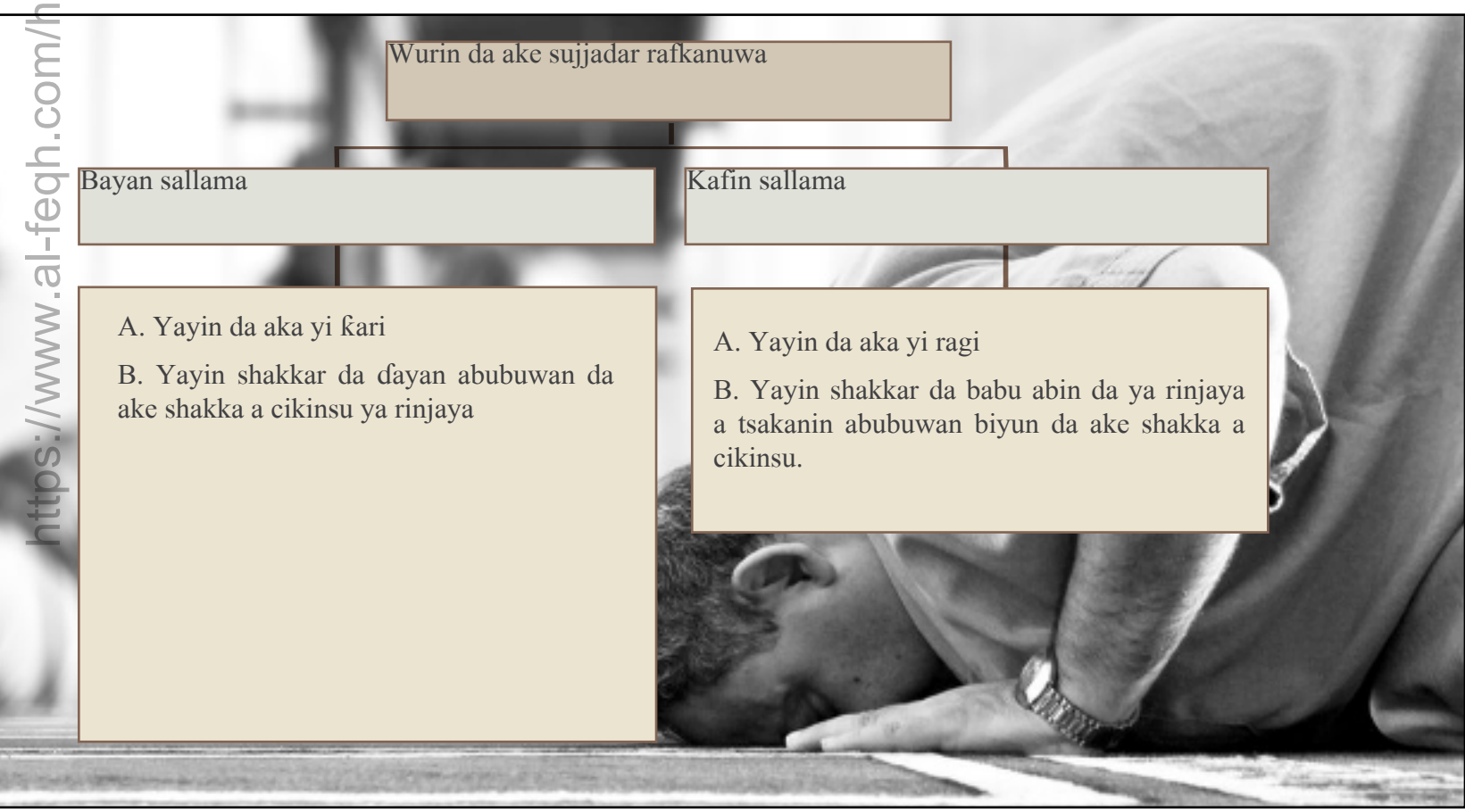

Siffar Sujjadar Rafkanuwa

Mai sallah zai yi kabbara, sannan sai ya yi sujjadu guda biyu, kamar yadda ake sujjada a cikin sallah, sannan sai ya yi sallama bayan ya yi su.

Mas'aloli :

1. Idan mai sallah ya yi sallama kafin sallarsa ta cika, bai tuna ba sai bayan lokaci mai tsawo, to zai sake sabuwar sallah. Idan kuwa ya tuna bayan ɗan lokaci kaɗan kamar minti biyu ko uku, to sai ya dawo ya cika sallarsa, ya yi sujjadar rafkanuwa bayan gama sallar.

2. Wajibi ne akan mamu ya bi liman a cikin sujjadar rafkanuwa koda kuwa ya samu liman ɗin ne bayan ya yi rafkanuwar.

3. Idan rafkanuwa biyu ta haɗu ga mai sallah, ɗaya ana yin ta ne bayan kafin sallama, ɗaya kuma bayan sallama, to shi zai yi sujjadar rafkanuwa ne sau ɗaya kafin sallam

Yana Sujjadar Rafkanuwa

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Abu Na Biyu : Sujjadar Godiya.

Sujjadar Godiya

Ita ce yin sujjada don godewa Allah yayin samuwar wata ni'ima, ko wani lamari mai daɗi, ko kuma kuɓuta daga wani mummunan abu, da makamancin haka.

Dalilin Sujjadar Godiya hadisin Abi Bakrata – Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) «ya kasance idan wani abu na farin ciki ya zo masa, ko aka yi masa bushara da shi, sai ya faɗi ya yi sujjada, don godiya ga Allah»(Abu Dawud ne ya rawaito shi).

Siffar Sujjadar Godiya

Zai yi kabbara yana mai sujjada, ya ce, "Subhanal Rabbiyar A'ala" ya gode wa Allah akan ni'imar da ya yi masa, sannan ya ɗago daga sujjadarsa, ba zai kabbara ba ko sallama.

Abu Na Uku : Sujjadar Tilawa

Sujjadar tilawa

Iita ce sujjadar da mai karatu yake yi idan ya karanta ayar da take akwai sujjada a cikinta

Dalilin sujjadar tilawa shi ne abin ya tabbata daga Abdullahi ɗan Umar – Allah ya yarda da shi – ya ce, «Manzon Allah (S.A.W) ya kasance yana karanta mana surar da take akwai sujjada a cikinta, sai ya yi sujjada, muma sai mu yi sajjada» (Bukhari ne ya rawaito shi).

Ana yin wannan sujjada idan mai karatu ya wuce ta kan ayar da take akwai sujjada a cikinta, koda kuwa yana cikin sallah ne, kuma koda a ɓoye yake karatu ko a sarari. Hakama idan ba a sallah yake ba. Babu sharaɗin sai yana da alwala

Siffar Sujjadar Tilawa

Mai karatu ko wanda yake saurare zai yi kabbara don yin sujjadar, ya kuma ce, «Subhanal Rabbiyar A'ala» ya yi addu'a ya ce, «Sajada Wajhi Lillazi Khalaƙahu, Wa Shaƙƙa Sam'ahu Wa Basarahu, Bi haulihi Wa ƙuwwatihi» (Tirmizi ne ya rawaito shi).

«Allahummak Tub Li Biha Indika Ajran, Wa da'a anni biha wizra, waj'alha li indaka zukhra, wata ƙabbalha minni kama taƙabbaltaha min abduka Dawud» (Tirmizi ne ya rawaito shi).

Sannan sai ya yi kabbara ya ɗago daga sujjada, in a sallah ne, in kuma ba a sallah ba ne ba, sai ya ɗago ba tare da kabbara ko sallama ba.

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Ayayin Da Suka Kunshi Sujjadar Tilawa : sune

Suratu Al-a'araf aya ta (206)	Suratur Ra'ad aya ta (15).
Suratun Nahli aya ta (49).	Suratul Isra'I aya ta (107)
Suratu Maryama, aya ta (58)	Suratul Hajj, aya ta (18)
da aya ta (77). Suratul Furƙan	aya ta (60). Suratun Namli
aya ta (25). Suratus Sajda	aya ta (15). Suratu Saad
aya ta (24). Suratu Fussilat	aya ta (37). Suratun Najmi
aya ta (62). Suratul Inshiƙaƙ	aya ta (21). Suratul Alaƙ
Suratul Alaƙ, aya ta (19).	

Mas'aloli :

1. Matafiyi akan abin hawa idan ya karanta ayar da take da sujjada, sai ya sauka daga kan abin hawan nasa ya yi sujjadar tilawa, idan kuwa hakan bai samu ba to sai ya yi nuni da kansa zuwa sujjada.

2. Idan mai karatu ya maimata ayar sujjada to zai yi sujjada ɗaya ce kawai.

3. Babu laifi a wajen yin sujjadar tilawa a lokatan da aka hana sallah a cikinsu.

4. Idan mai karatu bai yi sujjada ba, to mai sauraro shi ma ba zai yi ba, saboda yana koyi ne da mai karatu.

5. Wanda yake jin karatu ba tare da ya yi niyyar saurare ba, kamar ya zama wucewa yake, ko kuma ya shagalta da wani abu, to ba zai yi koyi da mai karatu ba wajen sujjadar tilawa, don bai bi shi a karatun ba.

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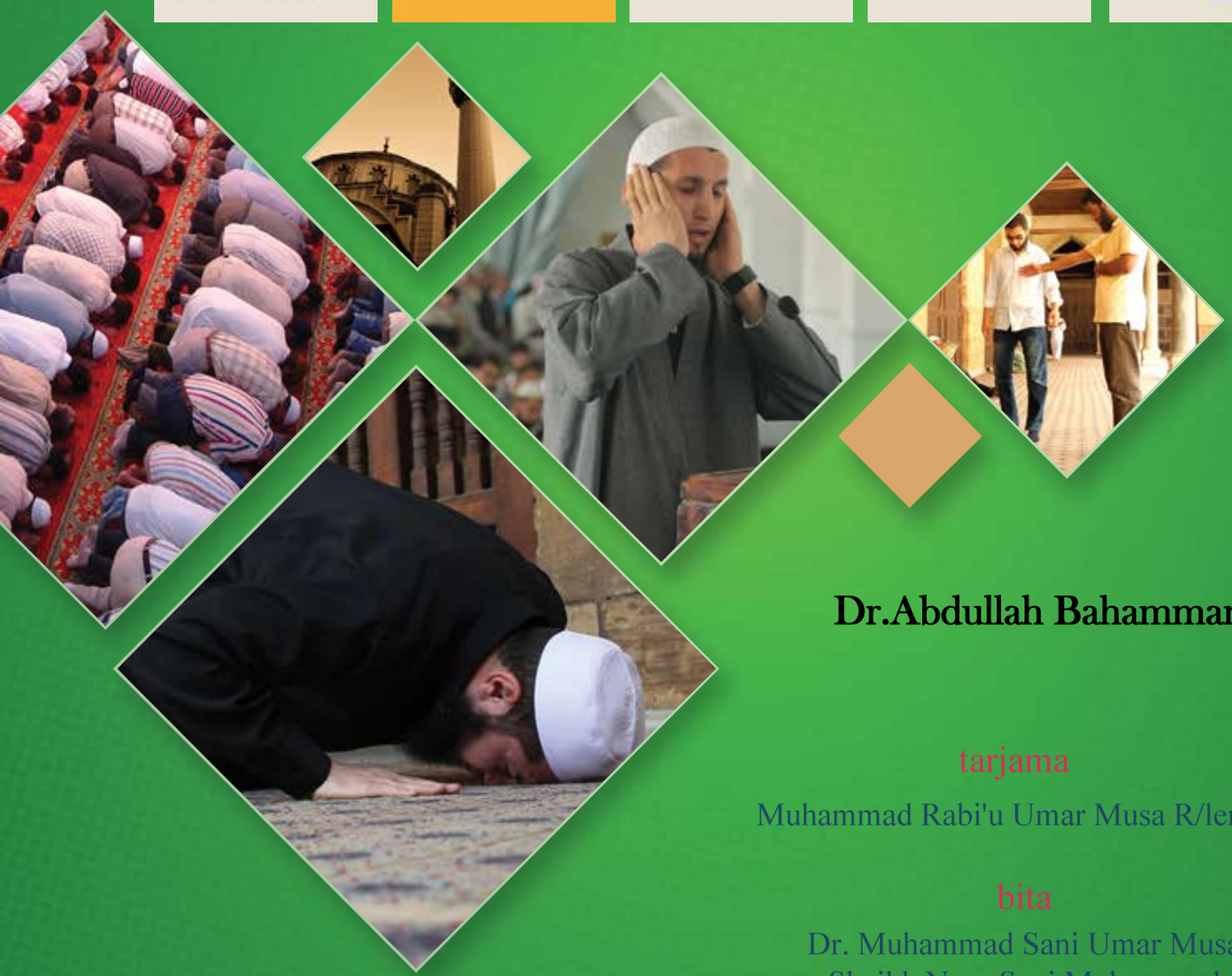
Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a sauqaqe

Tsarki | Sallah | Azumi | Zakkah | Hajji



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bita

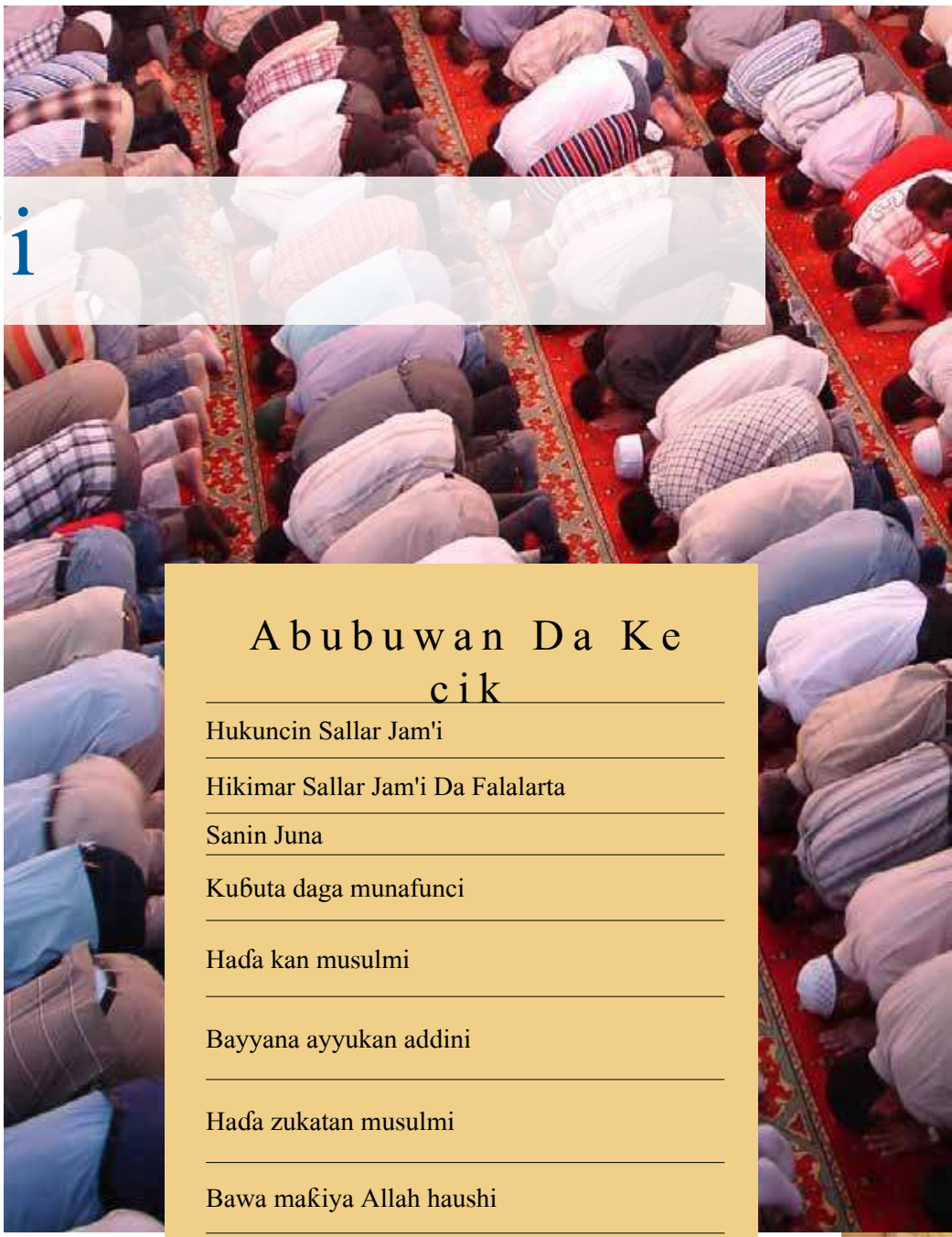
Dr. Muhammad Sani Umar Musa

Shaikh Nura Sani Muhammad

Sallar Jam'i

11

Sallar Jam’i



Hukuncin Sallar Jam’i

Shari’a ta umarci maza masu iko da yin sallar Jam’i, ta tsawatar a kan barinta, kuma Manzon Allah (S.A.W) ya yi niyyar ya ƙona gidajen waɗanda basa zuwa sallar jam’i, haka kuma bai yi izini ga barin zuwanta ga makaho ba, dalili akan haka :

1. Faɗin Allah Mai girma da buwaya game da sallar tsoro : {Idan kana tare da su, ka tsayar musu da sallah, to wasu jama’a daga cikinsu su tsaya tare da kai}[Annisa’i : 102]. Anan zamu ga Allah Maɗaukakin Sarki ya yi umarni da sallar jam’i a halin tsoro da tafiya, to halin zaman lafiya da aminci shi ya fi cancanta da sallar jam’i.

2. Hadisin Abu Hurairata – Allah ya yarda da ita – ya ce, «Sallar da ta fi nauyi akan munafikai ita ce sallar isha da sallar asuba. Da sun san abin da yake cikinsu da sun zo musu koda da rarrafe. Haƙiƙa na yi nufin in umarci a yi kira sallah, a tayar da ita, sai in umarci wani mutum ya yi wa mutane sallah, sannan sai in tafi tare wasu mutane, da tarin ƙirare a tare da su, in je wurin mutanen da basa zuwa sallah, in ƙona musu gidajensu da wuta» (Bukhari da Muslim ne suka rawaito shi)

Abubuwan Da Ke cik

Hukuncin Sallar Jam'i

Hikimar Sallar Jam'i Da Falalarta

Sanin Juna

Kuɓuta daga munafunci

Haɗa kan musulmi

Bayyana ayyukan addini

Haɗa zukatan musulmi

Bawa maƙiya Allah haushi

Gyaran zuciya

Kankare zunubai

Manzon Allah (S.A.W) ba zai ƙona gidajen waɗanda ba sa zuwa jam’i ba sai don zuwa jam’in wajibi ne, haka nan ba sa a siffata waɗanda basa zuwa jam’i da munafikai ba sai don wajibi ce.

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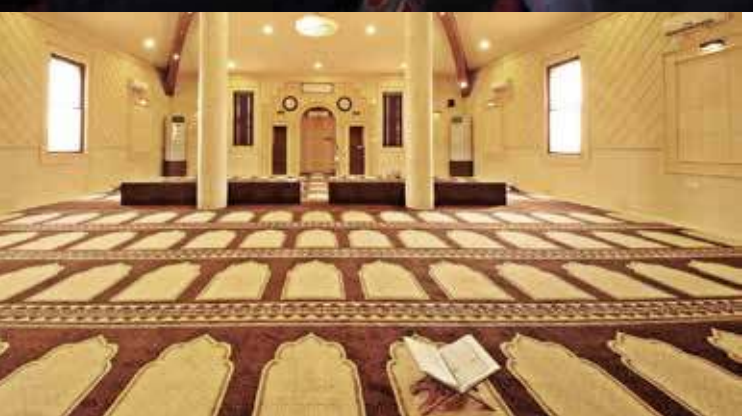
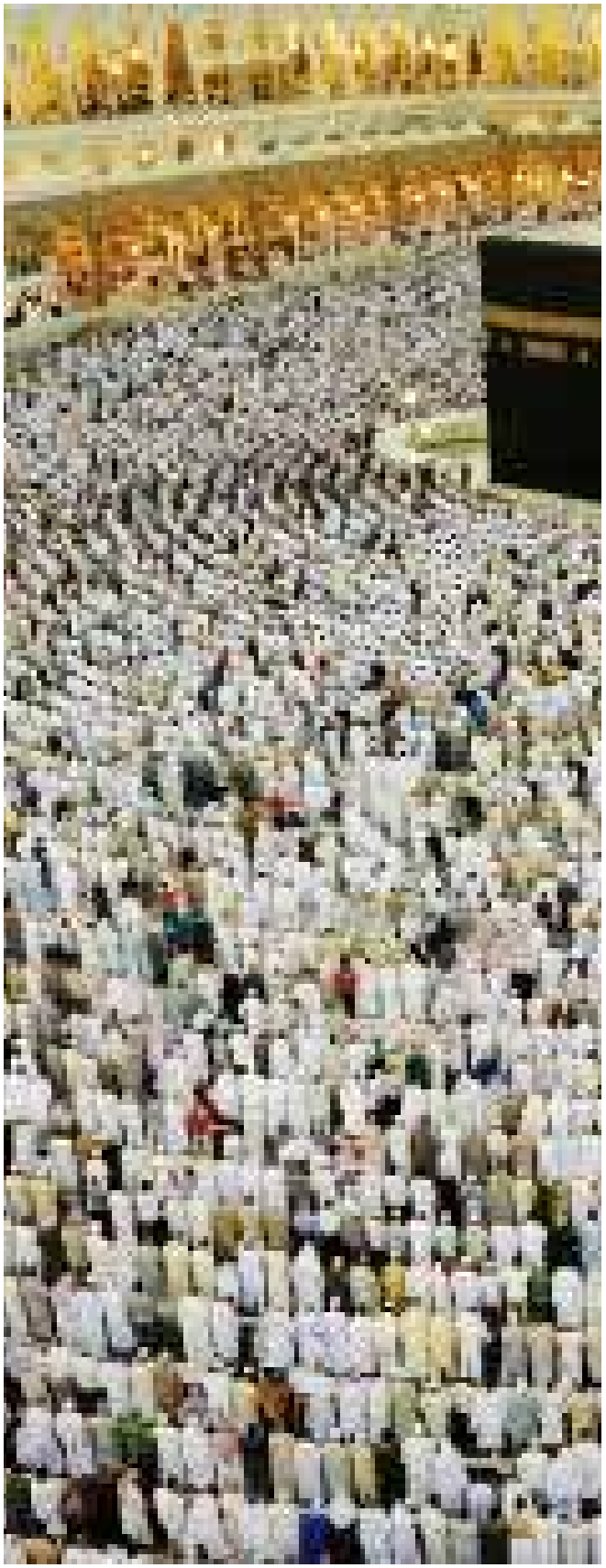


3. Hadisin makaho, wanda ya nemi izinin Annabi (S.A.W) a kan ya yi sallah a gida, saboda bai da jagora, sai Manzon Allah (S.A.W) ya ce masa, «Shin kana jin kiran sallah? Sai ya ce, «Eh» Sai Manzon Allah (S.A.W) ya ce, «To ka amsa» (Muslim ne ya rawaito shi).

4. Abin da ya tabbata daga Abdullahi ɗan Mas'ud – Allah ya yarda da shi – ya ce, «Wanda yake son ya gamu da Allah gobe ƙiyama yana musulmi to ya kiyaye waɗannan salloli (biyar) duk lokacin da aka yi kiran sallarsu. Haƙiƙa Allah ya shar'anta wa Annabinku hanyoyin shiriya, waɗannan salloli suna cikin hanyoyin shiriya. Da zaku yi su a gidajensu da kun bar sunnar Annabinku, idan kuwa kuka bar sunnar Annabinku to kun ɓace. Babu wani mutum da zai yi tsarki, ya kyautata»(Muslim ne ya rawaito shi).

«Tsarki, sannan ya tafi masallaci daga cikin masallatai, face sai Allah ya rubuta masa kyakkyawa da duk takun da ya yi, ya ɗaga masa daraja da wannan taku, an kankare masa zunubai da shi. Na gan mu babu wanda yake ƙin zuwa sallah sai munafiki sannanne. Tabbas ana zuwa da mutum yana tafiya tsakanin mutane biyu har a tsaida shi a cikin sahu»(Muslim ne ya rawaito shi)



Hikimar Sallar Jam’i Da Falalarta

1. Sanin Juna da ‘yan uwa da abokai suke yi, da ƙarfafa danƙon soyayya tsakaninsu, soyayyar da imani basa samuwa sai da ita, saboda babu wata hanya zuwa ga imani ko zuwa ga Aljannah sai soyayya saboda Allah.

2. Kuɓutar bawa daga munafunci da wuta ga wanda ya riski kabbarar harama tsawon kwana arba’in a jere, saboda abin Anas – Allah ya yarda da shi – ya rawaito daga Manzon Allah (S.A.W) ya ce, «Wanda ya yi sallah saboda Allah kwana arba’in a cikin jam’i, yana riskar kabbarar farko, za a rubuta masa kuɓuta kala biyu : kuɓuta daga wuta, da kuɓuta daga munafinci»(Tirmizi ne ya rawaito shi).

3. Haɗa kan musulmi, da haɗa zukatansu akan alheri da nagarta.

4. Samun Taimakon juna tsakanin musulmi.

5. Bayyana ayyukan addini da ƙarfafa shi

6. Haɗa kan zukatan musulmi, ta yadda za su haɗu a sahu ɗaya, baƙi da fari, balarabe da wanda ba balarabe ba, babba da ƙarami, mawadaci da talaka, zasu tsaya gefe da juna, a bayan liman ɗaya, a lokaci ɗaya, suna fuskantar alƙibla ɗaya, da wuri ɗaya.

7. Baƙantawa maƙiya Allah, saboda musulmai ba za su gushe ba da ƙarfi da kariya matuƙar suna kiyaye sallah a masallatai.

8. Kankare zunubai da ɗaga daraja, An karɓo daga Abu Huraira – Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) ya ce, «Bana nuna muku abin da Allah yake kankare zunubai ya ɗaga daraja da shi ba? « Sai suka ce «Eh nuna mana ya Manzon Allah (S.A.W)» Sai ya ce, «Kyautata alwala akan gaɓɓai, da yawan taku zuwa masallatai, da jiran sallah bayan sallah, wannan shi ne (Ribaɗi) zama don Allah»(Muslim ne ya rawaito shi).

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9. Sallar jam'i tafi sallar mutum ɗaya da daraja ashirin da bakwai. An karɓo daga Abdullahi ɗan Umar – Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) ya ce, «Sallar jam'i ta fi sallar mutum ɗaya da daraja ashirin da bakwai» (Bukhari ne ya rawaito shi)

Sallar Jam'i a Gida

Bai halatta ga wani ko jama'a ba su yi sallar jam'i a gida alhali ga masallaci kusa da su. Amma idan masallacin yana da nisa, basa jin kiran sallah, to babu laifi a kansu su yi sallarsu jam'i a gida.

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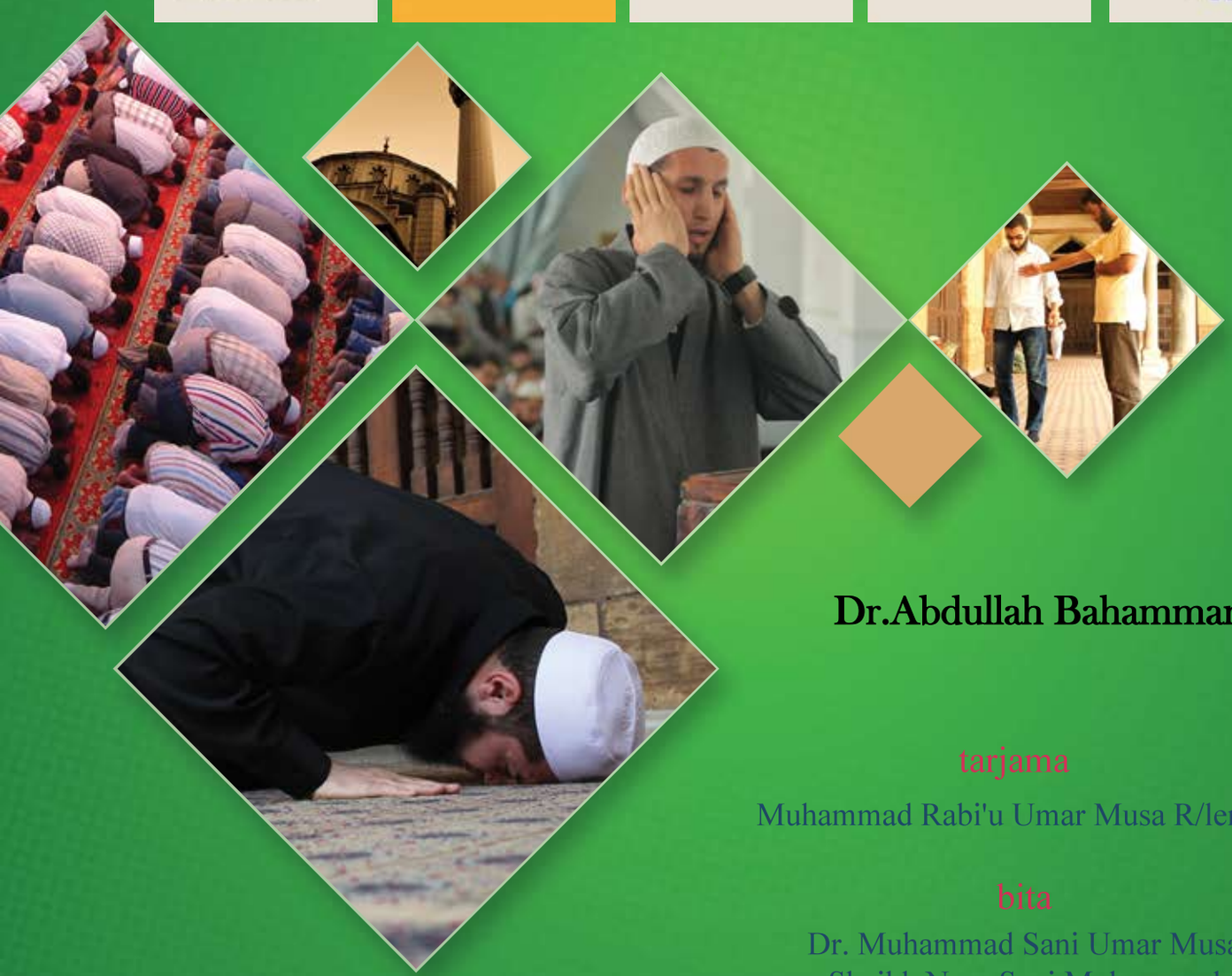
Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a sauqaqe

Tsarki | Sallah | Azumi | Zakkah | Hajji



Dr.Abdullah Bahammam

tarjama

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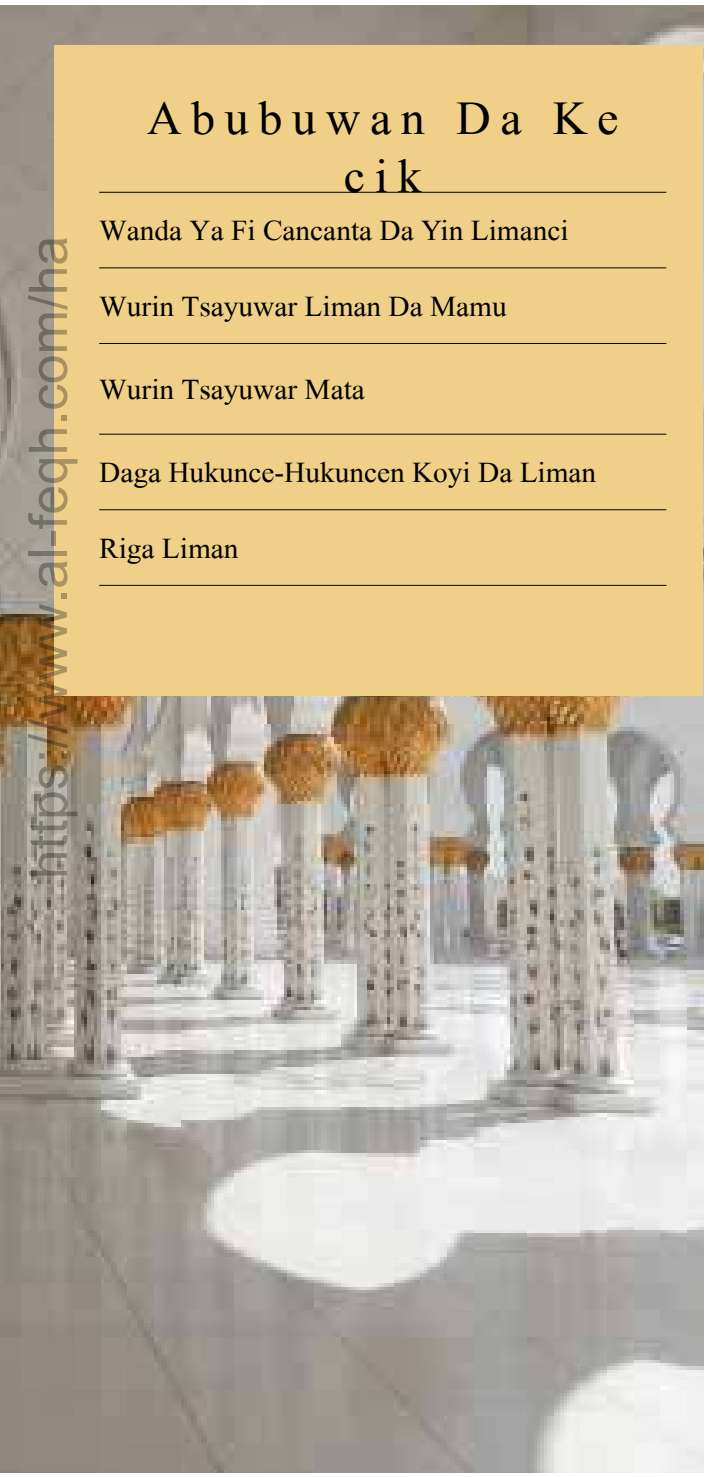
bita

Dr. Muhammad Sani Umar Musa

Shaikh Nura Sani Muhammad

Liman Da Koyi Da Liman

12 Liman Da Koyi Da Liman



Abubuwan Da Ke cik

Wanda Ya Fi Cancanta Da Yin Limanci

Wurin Tsayuwar Liman Da Mamu

Wurin Tsayuwar Mata

Daga Hukunce-Hukuncen Koyi Da Liman

Riga Liman

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Wanda Yafi Cancanta Da Yin Limanci

A jere su ne :

Na farko : Wanda ya fi karatun Alƙur'ani, wato wanda ya fi yawan haddace shi, kuma yafi sauran fahimtar hukunce-hukuncensa.

Na biyu : Wanda ya fi sanin Sunnah, wato wanda yasan ma'anoninta da hukunce-hukuncenta.

Na uku : Wanda ya daɗe da yin hijira, daga garin kafirci zuwa garin musulunci. Idan ba hijira a lokacin sai a gabatar da wanda ya riga tuba da ƙaurace wa saɓo.

Abu na huɗu : Idan su yi daidai a duk abin da ya gabata, to sai a sa wanda ya fi yawan shekaru.

A dalili akan abin da ya gabata hadisin Abu Mas'ud Al-ansari – Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) ya ce, «Wanda ya fi mutane karatun Alƙur'ani shi zai limance su, idan sun yi daidai a karatu, to wanda ya fi su sanin sunnah, in sun yi daidai a sanin sunnah, to wanda ya fi daɗe wa da hijira, idan sun yi daidai a hijira to wanda ya daɗe da musulunta»(Muslim ne ya rawaito shi).

Ana kula da wannan jerin yayin naɗa limamin masallaci, ko in a cikin jama'a ne waɗanda babu lmami ratibi a cikinsu, in akwai limami a ratibi a cikinsu, ko kuma wanda ake gidansa yana nan, ko kuma Kamar a ce sarki ne ko shugaban wurin da makamancinsa wanda yake jagora to shi za a gabatar da wanda ba shi ba, saboda faɗin Manzon Allah (S.A.W) «Kada wani mutum ya yi wa wani mutum limanci a wurin ikonsa, kada ya zauna a wurin zamansa Wurin zamansa, shi ne wurin da aka tanadarwa baƙo don ya zauna a gidansa, sai dai da izininsa» (Muslim ne ya rawaito shi).

Wurin Tsayuwar Liman Da Mamu

1. Idan Mamun guda ɗaya ne, to sunnah ita ce ya tsaya a damar liman, yana saiti da shi, saboda hadisin Ɗan Abbas – Allah ya yarda da shi – ya ce, «Na yi sallah tare da Annabi (S.A.W) a wani dare, sai na tsaya a hagunsa, sai Manzon Allah (S.A.W) ya kama kaina ta bayansa, ya sanya ni a damarsa» (Bukhari da Muslim ne suka rawaito shi).

2. Idan mutane biyu ne ko fiye da haka, sai liman ya tsaya a tsakiyarsu saboda hadisin Jabir da Jabbar – Allah ya yarda da su – ɗayansu ya tsaya a daman Manzon Allah (S.A.W) ɗayan kuma a hagun ɗin sa. Sai Jabir ya ce,«Sai Manzon Allah (S.A.W) ya kama hannayensu, ya turamu baya, har sai da ya maida mu bayansa» (Muslim ne ya rawaito shi).

Wurin Tsayuwa Mata

1. Idan mata za su yi sallar jam'i, to a sunnah limamiyarsu zata tsaya a tsakiyarsu ne, ba za ta shiga gabansu ba.

2. Mace zata tsaya bayan namiji idan ya limance ta. Hakanan idan za ta yi sallah da maza zata tsaya a bayan sahu ne.

3. Idan mata za su yi sallar jam'i tare da maza, to a sunnah za su yi baya da maza, su yi sahu irin na maza. An karɓo daga Abu Hurairata – Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) ya ce, «Mafi alherin sahun mata na ƙarshe, mafi sharrinsa na farkonsa»(Ibnu Majah ne ya rawaitoshi).

Sallar Mata

Mace A Kusa Da Maza

Daga Hukunce-Hukuncen Koyi Da Liman

1. Bai inganta ba bin liman daga cikin gida ta hanyar lasifika, hakanan ko ta sauraronsa a Radio.

2. Bin liman daga waje ya inganta idan sahu ya haɗu da juna.

3. Ya inganta Mamu su bi liman a saman masallaci, ko kuma a ƙasan inda liman yake, idan suna jin muryarsa.

4. Ya inganta mai farillah ya yi koyi da mai nafila, ko mai nafila ya yi koyi da mai farillah, kamar yin sallar isha a bayan wanda yake sallar asham, ko taya wanda sallar farillah ta wuce masa don ya samu ladan jam'i. An karɓo daga Jabir ɗan Abdullahi

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– Allah ya yarda da shi – ya ce, «Mu’azu ɗan Jabal ya kasance yana sallah tare Annabi (S.A.W), sannan sai ya je wajen mutanensa ya yi musu sallah (limanci)») (Bukhari ne ya rawaito shi)

Riga Liman

1. Abin da aka shar’antawa mamu shi ne ya bi liman, wato ya aikata abin da liman ya yi bayansa kai-tsaye, saboda faɗin Annabi (S.A.W) ya ce, «Kaɗai an sanya liman ne don a yi koyi da shi, idan ya yi kabbara, kuma ku yi kabbara, idan ya yi ruku’u, kuma ku yi ruku’u, idan ya yi sujjada, kuma ku yi sujjada»(Bukhari da Muslim ne ya rawaito shi)..

2. Riga liman (yin abu) haramun ne, Manzon Allah (S.A.W) ya tsananta akan haka, ya ce, «Yanzu ɗayanku baya tsoro idan ya ɗaga kansa kafin liman (ya ɗago) Allah ya mayar da kansa, kan jaki, ko kuma ya mayar da kamarsa kamar jaki» (Bukhari da Muslim ne ya rawaito shi).

3. Wanda ya riga liman (yin wani abu) da mantuwa, to ya wajaba a kansa ya koma ya yi koyi da shi.

Bin Sallah Daga Wajen Masallaci

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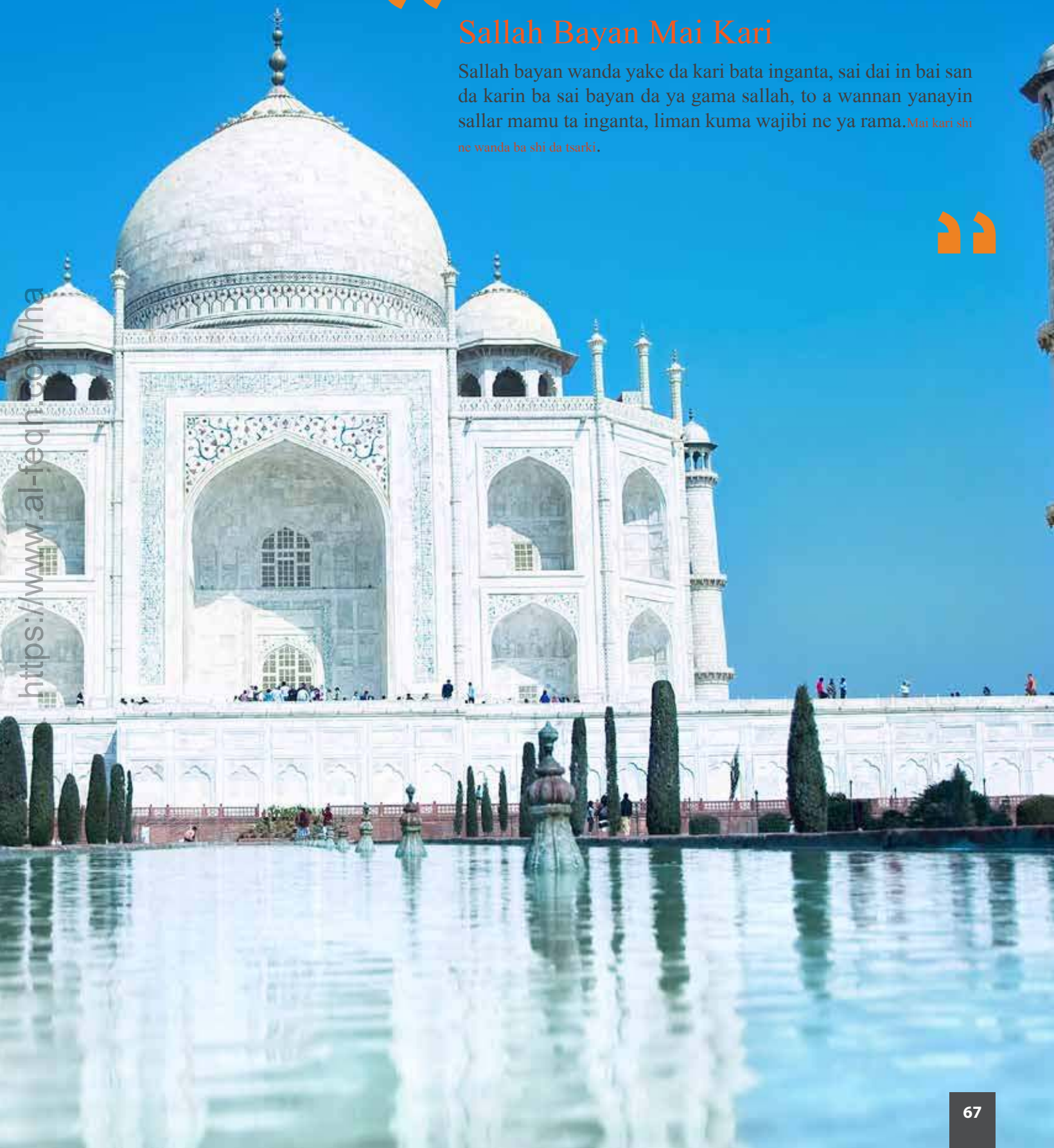

Sallah Bayan Mai Kari

Sallah bayan wanda yake da kari bata inganta, sai dai in bai san da karin ba sai bayan da ya gama sallah, to a wannan yanayin sallar mamu ta inganta, liman kuma wajibi ne ya rama. Mai kari shi ne wanda ba shi da tsarki.

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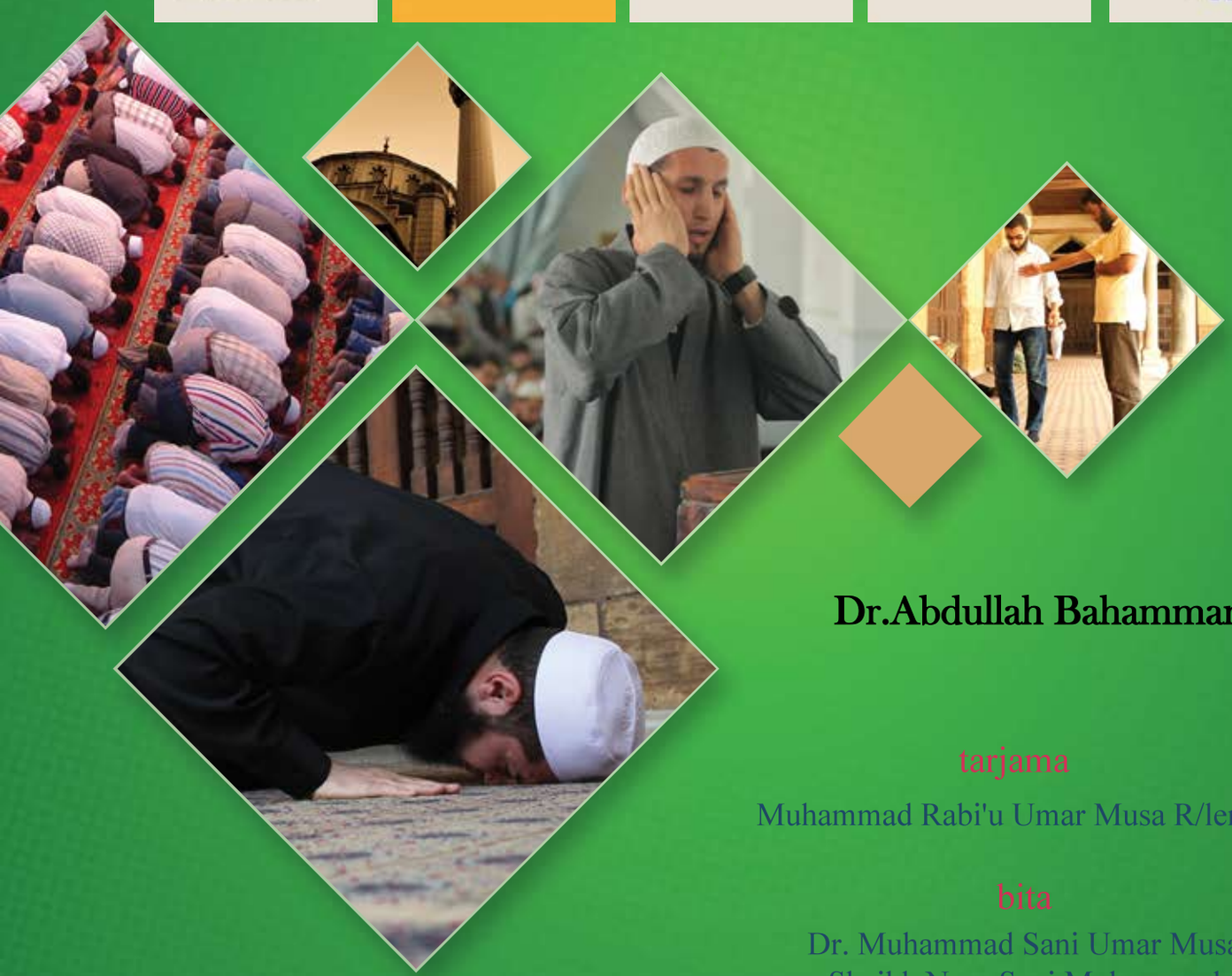
Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a sauqaqe

Tsarki | Sallah | Azumi | Zakkah | Hajji



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Sallar Masu Uzuri

13 Sallar Masu Uzuri

Ma'abota Uzuri

Rashin lafiya, tafiya, tsoro

Abubuwan Da Ke cik

Bayanin Su Waye Masu Uzuri

Sallar Marar Lafiya

Wasu Daga Hukunce-Hukuncen Sallar Maras Lafiya

Sallar Matafiyi

Abin Da Ake Nufi Da Tafiya

Sallar Matafiya A Cikin Mota

Hadda Salloli Guda Biyu

Sallar Tsora

Yadda Ake Sallar Tsoro

1. Sallar Maras Lafiya

Dole ne akan maras lafiya ya yi sallah daidai iyawarsa, idan zai iya yin ta kamar yadda mai lafiya zai iya to ya zama wajibi a kansa ya yi, in kuwa ba zai iya ba, to sai ya yi yadda zai iya.

Wajibi ne akan maras lafiya ya yi sallah a tsaye in zai iya tsayuwa, idan ba zai iya tsayawa ba, to ya yi sallah a zaune, idan ba zai iya zama ba, to ya yi sallah a kwance akan gefensa, fuskarsa tana fuskantar alƙibla, idan ba zai iya kwance akan gefe ba, to ya yi a rigingine, ƙafafunsa suna fuskantar

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alƙibla in zai iya, in kuwa ba zai iya ba, to ya yi a gwargwadon halinsa.

Dalili kuwa shi ne abin ya gabata na faɗin Allah {Ku ji tsoron Allah iya iyawarku} [Attagabun : 16]. Da faɗin Manzon Allah (S.A.W) ga Imran ɗan Husain – Allah ya yarda da shi – ya ce masa «Ka yi sallah a tsaye, in baza ka iya ba to a zaune, in baza ka iya ba, to a kwance akan gefenka» (Bukhari ne ya rawaito shi).

Wasu Daga Hukunce-Hukuncen Sallar Maras Lafiya

1. Idan maras lafiya yana salla a zaune, amma zai iya yin sujjada, to sujjada ta wajaba a kansa.

2. Idan kuwa yana sallah a zaune, amma ya kasa yin sujjada, to ya yi nuni da jikinsa a ruku'u da sujjada, sujjadarsa tafi ruku'unsa ƙasa-ƙasa, idan nuni da jikinsa zai masa wahala, to sai ya yi da kansa, haka ma zai yi idan ya yi salla a rigingine, zai yi nuni da kansa.

3. Idan yin alwala a kowace sallah zai yi wa maras lafiya wahala, ko kuma yin salloli a kan lokacinsu zai masa wahala, to yana iya haɗa sallar azzahar da la'asar, magariba da isha, a lokacin ɗaya daga cikinsu, ko dai a lokacin ta farkon ko ta biyun, gwargwadon yadda ya fi masa sauƙi.

4. Sallah bata saraya daga kan maras lafiya matuƙar yana cikin hankalinsa, saboda haka bai dace ga maras lafiya ya yi sakaci da sallah ba, don da'awar bashi da lafiya, don haka ya yi iyakar ƙoƙarinsa wajen yin sallah.

5. Idan maras lafiya yana suma tsawon wasu kwanaki sannan ya farfaɗo, to zai yi sallah ne a lokacin da ya farfaɗo gwargwadon yadda zai iya, kuma ba zai rama sallolin da suka wuce shi ba a lokacin sumansa, amma idan suman kaɗan ne, na yini ɗaya ne ko kwana biyu, to wajibi ne a kansa ya rama sallolin da suka wuce shi, a duk lokacin da hakan ya sauwaƙa a gare shi.

Yana nuni da ruku'u

Yana nuni da sujjada

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2. Sallar Matafiyi

An shar'anta wa matafiyi yin ƙasarun sallloli masu raka'a huɗu (Azzahar, La'asar, Isha) zuwa raka'a biyu, haka kuma zai iya haɗa sallar azzahar da la'asar, magariba da isha, saboda faɗin Allah Maɗaukakin Sarki : {Idan kuka yi tafiya a bayan ƙasa to babu laifi a kanku ku rage (ƙasaru) sallah, in kuna jin tsoron kada waɗanda suka kafirta su fitine ku, haƙiƙa kafirai maƙiyanku ne masu bayyana ƙiyayya}[Annisa'i : 101].

Da abin da ya tabbata daga Anas ɗan Malik – Allah ya yarda da shi – ya ce,«Mun fita tare da Manzon Allah (S.A.W) daga Madinah zuwa Makkah, ya kasance yana mana sallah raka'a bibiyu, har muka dawo» (Nasa'i ne ya rawaito shi).

Abin Da Ake Nufi Da Tafiya

Ita ce duk tafiyar da za a kirawo ta tafiya a al'adance, to wannan tafiya za a yi mata ƙasaru

Sallar Kasaru

1. Matafiyi zai fara ƙasaru da ya bar gidajen garinsu. Ba ya halatta ya yi ƙasaru a cikin gidan yake zaune, saboda bai tabbata Manzon Allah (S.A.W) ya yi ƙasaru ba har sai bayan ya fita (daga gari).

2. Idan matafiyi ya isa wani gari, kuma ya yi niyyar zama kwana huɗu ko sama da haka, to wajibi ne a kansa ya cika sallah. In kuwa ya yi niyyar ƙasa da kwana huɗu to ya hallata ya yi ƙasaru, idan kuwa bai niyyar wasu kwanaki ƙididdigaggu ba, kawai dai yana da wata buƙata ce, duk lokacin da ya ƙare ta zai koma, to wannan ya halatta ya yi ta ƙasaru har sai ya dawo, koda kuwa lokacin ya wuce kwana huɗu.

3. Wajibi matafiyi ya cika sallah idan ya yi sallah bayan liman mazaunin gida, koda kuwa raka'a ɗaya ya samu a tare da shi.

4. Idan mazaunin gida ya yi sallah bayan matafiyin da yake ƙasaru, to wajibi ne a kansa ya cika sallah bayan liman ya yi sallama

Haɗa Salloli Biyu

1. Ya halatta matafiyi da mara lafiya su haɗa salloli biyu, azzahar da la'asar a lokacin ɗaya daga cikinsu, magariba da isha a lokacin ɗaya daga cikinsu. Idan ya haɗa sallar ne a lokacin ta farko, to wannan shi ne

«Jam'u Taƙdim», in kuwa ya haɗa a lokacin sallah ta biyu, to wannan shi ne «Jam'u Ta'akhir».

2. Ba dole ba ne ƙasaru da haɗa sallah biyu su haɗu a lokaci guda ba, za a iya haɗa wa ba tare da ƙasaru ba, za a kuma iya yin ƙasaru ba tare da haɗawa ba.

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Sallar Matafiyi A Cikin Mota

1. Idan sallar nafila ce ta inganta,

da uzuri ko ba uzuri, saboda abin da ya tabbata cewa «Manzon Allah (S.A.W) ya kasance yana yin sallar nafila a kan abin hawansa, duk inda abin hawan ya yi da shi» (Bukhari ne ya rawaito shi).

2. Idan kuwa sallar farilla ce,

tana inganta idan ya kasance baya iya sauka kan ƙasa, ko kuma ba zai iya hawa ba idan ya sauka, ko kuma yana jin tsoron abokin gaba, da makamancin haka. Sallar anan tana da kamanni da yawa, daga cikinsu akwai :

A. Ya zama zai iya fuskantar alƙibla, kuma zai iya ruku'u da sujjada, kamar a ce yana cikin jirgin ruwa, to anan wajibi ne ya yi sallah yadda take, saboda zai iya yi.

B. Ya zama zai iya fuskantar alƙibla, amma ba zai iya ruku'u da sujjada ba, to wajibi ne ya fuskanci alƙiblar yayin kabbarar harama, sanna ya ci gaba da sallar duk inda motar ta yi da shi, yana mai nuni wajen ruku'unsa da sujjadarsa.

3. Sallar Tsoro

An shar'anta yin sallar tsoro a cikin kowane yaƙi halattacce, a halin zaman gida ko a tafiya. Alƙur'ni da Sunnah sun nuna halaccinta :

1. Daga Alƙur'ni faɗin Allah Maɗaukakin sarki : {Idan kana cikinsu, ka tayar musu da sallah, to wasu jama'a daga cikinsu su tsaya tare da kai, su ɗauki makamansu, idan suka raka'a ɗaya to su koma bayanku, ɗaya jama'ar waɗanda ba su sallah ba su zo tare da kai, su shiga taitayinsu, su ɗauki makamansu} [Annisa'i : 10].

2. Daga sunnah kuma : Aikin Annabi (S.A.W), a inda ya yi sallar tsoro da sahabbansa, haka ma sahabbansa sun yi bayansa.

Sallar Tsoro

Tsoron bai da tasiri akan adadin raka'o'i, idan a zaman gida ne za yi sallar kamar yadda take, idan kuwa a tafiya ne to za a yi ta ne ƙasaru, kurum abin da yake canza wa shi ne yadda ake yinta. Siffofin daban-daban sun zo a kan yadda ake yin ta, kuma duk sun halatta.

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Tsoron da yake sa ayi sallar tsoro, baya wuce ɗayan biyu :

Hali na farko : Tsoron harin Abokan Gaba

Za a iya sallar da kowacce siffa cikin siffofin da suka zo daga Annabi (S.A.W). Siffar da ta fi shahara kuwa ita ce wadda ta zo a hadisin Sahlu ɗan Abi Hasmah – Allah ya yarda da shi – ita ce, liman ya kasa su kashi biyu, kashi na farko su tsaya su fuskanci abokan gaba, suna gadin musulmi, ɗaya kashin kuma ya yi sallah raka'a ɗaya da su. Idan liman ya miƙe zuwa raka'a ta biyu, sai wannan jama'a ɗin ta yi niyyar barin liman, ta cika da kanta, ta yi sallama, sannan ta tafi ta fuskanci abokan gaba, don tsare musulmi, sai ɗaya jama'ar ta zo, ta yi raka'a ta biyu tare da liman, idan ya zauna tahiya sai su tashi, su ciko da kansu, shi kuma yana jiransu, idan suka zauna suka yi tahiya, sai ya yi musu sallama.

Wannan siffar ana yin ta ne idan a halin tafiya ake, ko kuma a halin zaman gida idan sallar asuba ce, amma idan a halin zaman gida ake, ko kuma sallar magariba ce, to sai l

iman ya yi raka'a biyu tare da jama'ar farko, sai su yi niyyar barinsa, su cika da kansu, su yi sallama, sannan su tafi, ɗaya jama'ar ta zo, liman ya yi sallaci abin da ya rage tare da su, sannan sai su barshi idan ya zauna tahiyar ƙarshe, su cika sauran da kansu, sai idan sun zauna zaman tahiyar ƙarshe, sai ya yi salllama tare da su» (Bukhari ne ya rawaito shi).

Hali Na Biyu : Tsoron ya yi tsanani, ya zama ba za su iya yin sallar tsoro a irin siffofin da suka zo ba L

To irin wannan hali za su sallah ne a tsaye ko a kan abin hawansu, suna fuskantar alƙibla in sun samu dama, in kuma ba su samu ba, to ko'ina su kalla, kamar yadda Abdullahi ɗan Umar – Allah ya yarda da shi – ya ce, «Idan tsoron ya fi haka tsanani su yi sallah a kan ƙafafuwansu ko akan ababen hawansu, suna fuskantar alƙibla ko basa fuskanta» (Bukhari ne ya rawaito shi).

. Za su yi nuni ne a wajen ruku'u da sujjada. Zai yi sallah yana tafiya ko kuma yana cikin jirginsa ko kan dabbarsa, gwargwadon halinsa. Misali a ce a cikin tsananin yaƙi ko wanin haka, ta yadda liman ba zai iya yin sallah da waɗanda suke tare da shi ba, kamar yadda aka saba, faɗin Allah Maɗaukakin Sarki yana nuna haka : {Idan kun ji tsoro to ku yi sallah a kan ƙafafuwanku ko a kan abin hawa} [Al-baƙra : 239].

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Yana sallah a cikin jirgin sama

Yana sallah a cikin jirgin ruwa

Yana sallah a kan dabba

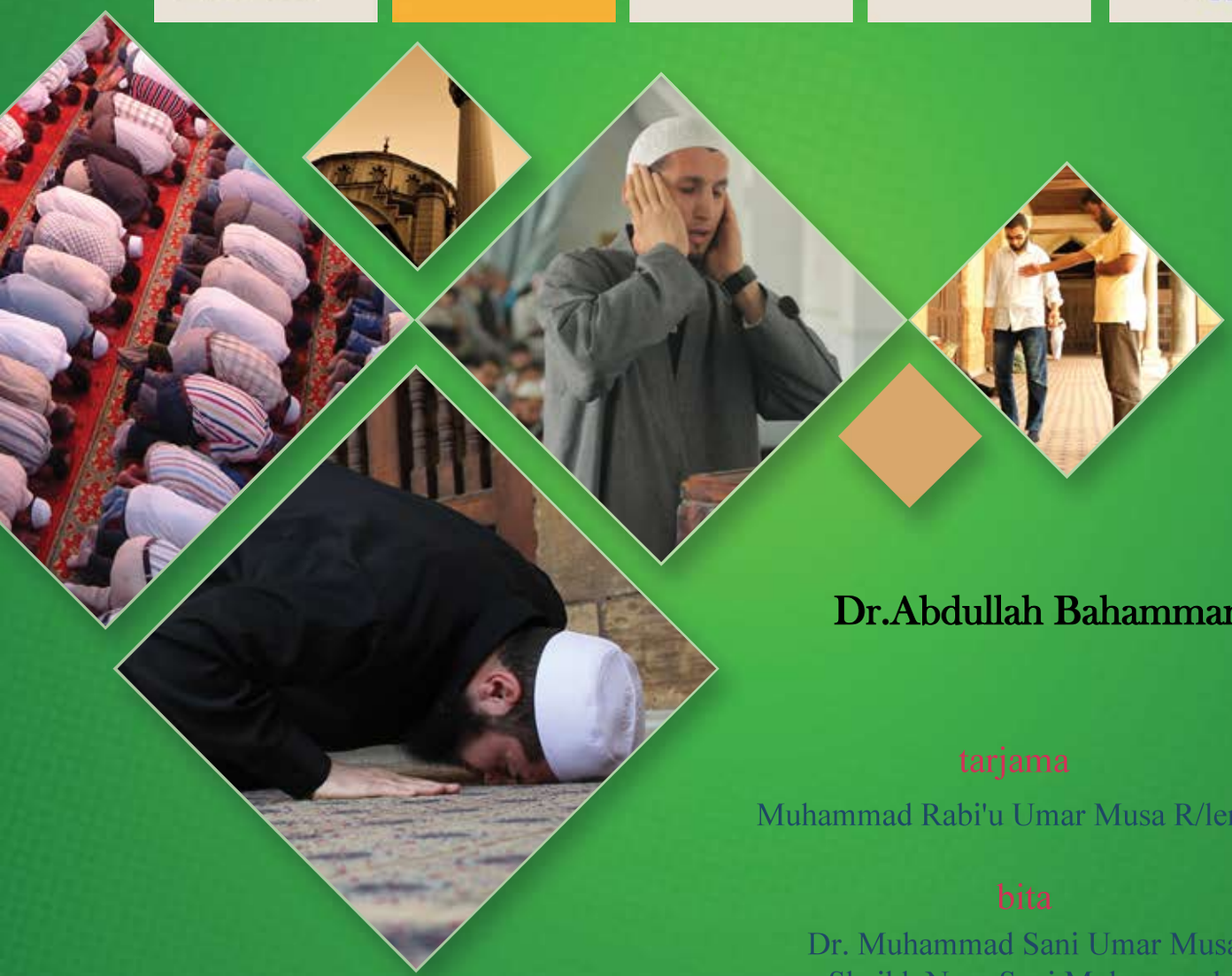
Saukin Shari'ar Musulunci

Yana daga cikin babban abin da shari'ar musulunci da bambanta da shi sauki da rangwame, da kawar da kunci. Wannan ka'ida ce gamammiya a shari'ar musulunci cewa «Wahala tana jawo sauki».

Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a sauqaqe

Tsarki | Sallah | Azumi | Zakkah | Hajji



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Shaikh Nura Sani Muhammad

Sallar Juma'a

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Sallar Juma’a

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Hukuncin Sallar Juma’a

Sallar Juma’a wajibi ce a kan dukkan wani musulmi, baligi, mai hankali, wanda ba shi wani uzuri a kan barinta.

Abin da yake nuna haka shi ne :

1. Faɗin Allah Maɗaukakin Sarki : {Ya waɗanda suka yi imani idan an yi kiran sallah na ranar Juma’a to maza ku tafi zuwa ambaton Allah, ku bar ciniki} [Al-jum’a : 9].

2. Da faɗin Manzon Allah (S.A.W) «Wallahi kodai wasu mutane su hanu ga barin juma’a, ko kuma Allah ya rufe zukatansu, sannan su zama cikin gafalallu» (Muslim ne ya rawaito shi).

Waɗanda Juma’a Bata Wajaba A Kansu Ba

Juma’a bata wajaba a kan mace ba, da yaro, da matafiyi, da mara lafiyar da halarttar ta zai yi masa wahala, sai dai tana inganta daga wajensu, idan sun halacceta tare da sauran mutane ta isar musu, in kuma ba su hallaceta ba sai su yi sallar azzahar.

Abubuwan Da Ke cik

Hukuncin Sallar Juma'a

Waɗanda Sallar Juma'a Bata Wajaba A Kansu Ba

Falalar Ranar Juma'a

Sharuɗɗan Ingancin Sallar Juma'a

Siffar Yadda Ake Sallar Juma'a

Huɗuba Guda Biyu

Hukuncin Huɗubobi Biyu

Abubuwan Da Huɗuba Take Cika Da su

Abin Da Aka Hana A Sallar Juma'a

Riskar Sallar Juma'a

Abin Da Ake So Ranar Juma'a

Falalar Ranar Juma’a

Ranar Juma’a ita tafi dukkan kwanakin sati falala, Allah Maɗaukakin Sarki ya keɓance ta ga wannan al’umma, bayan sauran al’ummu sun kasa gane ta. Falalar wannan rana ta zo a cikin hadisai da yawa, daga cikinsu :

Faɗin Manzon Allah (S.A.W) : «Mafi alherin yini da rana ta ɓullo a cikinsa shi ne ranar Juma’a, a cikinta ne aka halicci Adam, a cikinta ne aka shigar da shi Aljannah, a cikinta ne aka fitar da shi daga cikinta» (Muslim ne ya rawaito shi).

An karɓo daga Abu Hurairata – Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) ya ce, «Wanda duk ya yi wanka, sannan ya je Juma’a, ya sallaci abin da aka ƙaddara masa (na nafila) sannan ya yi shiru har (liman) ya gama huɗubarsa, ya yi sallah tare da shi, an gafarta masa abin da ke tsakanin wannan rana da juma’ar da zata zo, da ƙarin kwana uku» (Muslim ne ya rawaito shi).

An karɓo daga Abu Hurairata – Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) ya ce, «Salloli biyar, da juma’a zuwa juma’a, da Ramadan zuwa Ramadan, suna kankare abin da yake tsakaninsu idan an nisanci manya-manyan zunubai» (Muslim ne ya rawaito shi).

Sharuɗɗan Ingancin Sallar Juma’a

1. Lokaci : Sallar juma’a bata inganta kafin lokacinta, ko bayan fitar lokacinta, kamar sauran sallolin da aka wajabta. Lokacinta shi ne lokacin azzahar.

2. Jama’a su halarce ta : Bata inganta daga mutum ɗaya. Mafi ƙarancin jama’ar mutum uku.

3. Zama a Gari : shi ne zama a alƙarya mai gidaje ginannu da bulo, ko makamancin haka na abubuwan da aka saba gini da su, ya zama ba a tashi daga wannan gari da sanyi ko zafi. Amma waɗanda suke cikin hemomi, suna tashi daga nan zuwa can, waɗannan sallar juma’a bata wajaba a kansu ba, sai dai ta inganta daga gare su idan suka yi ta.

4. Huɗubobi biyu su gabace ta, saboda tabbatar Manzon Allah (S.A.W) akan yin su.

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Siffar Yadda Ake Sallar Juma'a

Sallar Juma'a raka'a biyu ce, ana bayyana karatu a cikinsu. A sunnah ne a karanta suratul Juma'a bayan an karanta fatiha a raka'ar farko, a raka'a ta biyu kuma a karanta suratul Munafiƙuun bayan fatiha, ko kuma a karanta suratul A'ala a farko, a ta biyu suratul Gashiyah (Muslim ne ya rawaito shi).

Huɗobobi Biyu

Hukuncin Huɗubobi Biyu

Yin huɗobobi biyu wajibi ne, kuma sharaɗi ne na ingancin sallar juma'a, ana yin su da larabci idan yawancin waɗanda suke nan suna fahimtar larabci, suna gane shi a dunƙule, ana son yi da larabci ne don kwaɗaitar da su a kan koyon larabci, da kuma rashin saɓawa shiriyar Manzon Allah (S.A.W). Idan kuwa yawancin waɗanda suke wurin basa fahimtar larabci, to babu laifi a yi su da waɗansu yaruka daban. Saboda asali a huɗuba shi ne karantarwa da koyarwa da nusarwa, ba wai kawai yin ta ba, amma tare da kiyaye kawo ayoyi da larabci sannan a fassara in zai yiwu

Abubuwan Da Huɗuba Take Cika Da su

Huɗubar juma'a bata da wasu rukunai. tana samuwa da duk abin da ake cewa huɗuba, sai dai yana cikin cikarta mai huɗuba ya yi abubuwan da za su zo :

1. Godiya ga Allah
2. Kalmar Shahada biyu
3. Salati ga Annabi (S.A.W)
4. Wasiyya da tsoron Allah
5. Karanta wani abu daga cikin Alƙur'ani
6. Wa'azi

Mustahabban Huɗuba (Abubuwan Da Ake So A Huɗuba)

1. Huɗuba akan minbari
2. Sallamar mai huɗuba ga mutane yayin da ya hau minbari
3. Rabewa tsakanin huɗubobi biyu da ɗan zama kaɗan
4. Taƙaita huɗubobin biyu
5. Yin addu'a a cikinsu

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Abin Da Aka Hana Yi A Sallar Juma’a

1. Haramun ne yin magana a lokacin da liman yake huɗuba, saboda faɗin Manzon Allah (S.A.W) : «Idan ka ce wa abokinka ranar juma’a «yi shiru» alhali liman yana huɗuba, to ka yi maganar banza» (Bukhari ne ya rawaito shi).

2. An karhanta tsallaka mutane, sai dai in liman ne, ko kuma zai tsallaka zuwa wurin da ba kowa.

Riskar Juma’a

Wajibi a kan musulmi ya yi gaggawa zuwa sallar juma’a, ya tafi da wuri, idan ya makara, amma ya samu ruku’u tare da liman a raka’a ta biyu, sai ya cika sallarsa ta juma’a, idan kuwa bai samu raka’a ta biyu ba, to zai cika sallarsa ne azzahar. Hakanan wanda juma’a ta wuce shi saboda barci, ko wani abun, to zai sallace ta ne azzahar, raka’a huɗu.

Abin Da Ake So Ranar Juma’a

1. Karanta suratul Kahfi ranar Juma’a, saboda faɗin Manzon Allah (S.A.W)«wanda ya karanta suratul kahfi ranar juma’a, za a haskaka masa tsakanin juma’a guda biyu»(Hakim ne ya rawaito shi).

2. Yawaita salati ga Annabi (S.A.W). An karɓo daga Abu Mas’ud Al-ansariy – Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) ya ce,«Ku yawaita salati ranar juma’a, babu wani da zai yi min salati ranar juma’a face sai an bijirar min da salatinsa» (Hakim ne ya rawaito shi).

3. Yin wanka da sanya turare, saboda faɗin Manzon Allah (S.A.W) «Mutum ba zai yi wanka ba ranar juma’a, ya yi tsarki daidai gwargwado, ya shafa mai daga man da yake da shi, ko ya sanya turaren gidansa, sannan ya fita (zuwa masallaci) bai raba tsakanin wasu mutane biyu ba, sannan ya sallaci abin aka rubuta masa (daga nafila), sannan ya yi shiru idan liman yana magana, face sai an gafarta masa abin da yake tsakanin wannan juma’a da wata juma’ar mai zuwa» (Bukhari ne ya rawaito shi).

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har zuwa a yi kiran juma'a, ko kuma rera waƙoƙi da yin zikiri da sauti ɗaya da lasifika.

4. Idan mai sallah ya zo liman yana huɗuba, zai yi nafila biyu gajeru kafin ya zauna, saboda faɗin Manzon Allah (S.A.W) «Idan ɗayanku ya zo ranar juma'a, liman yana huɗuba, to ya yi raka'a biyu, ya taƙaita su» (Ibnu Khuzaimah ne ya rawaito shi).

5. Mai huɗuba zai yi addu'a da ɗaga ɗan yatsansa manuniya, ba zai ɗaga hannayensa ba in yana addu'a sai dai in roƙon ruwa yake, ko kuma addu'ar neman a daina ruwa. An karɓo daga Hussain ɗan Abdur-Rahman – Allah ya yarda da shi – ya ce, «Na ga Manzon Allah (S.A.W) yana huɗuba, idan yana aduu'a zai ya yi nuni da ɗan yatsansa manuniya» (Ahmad ne ya rawaito shi).

6. Sallar juma'a bata da wata nafila da ake yin ta gabaninta, kaɗai ana son yin nafilfili kafin kiran sallah, saboda faɗin Manzon Allah (S.A.W) : «Mutum ba zai yi wanka ba ranar juma'a, ya yi tsarki daidai gwargwado, ya shafa mai daga man da yake da shi, ko ya sanya turaren gidansa, sannan ya fita (zuwa masallaci) bai raba tsakanin wasu mutane biyu ba, sannan ya sallaci abin aka rubuta masa (daga nafila), sannan ya yi shiru idan liman yana magana, face sai an gafarta masa abin da yake tsakanin wannan juma'a da wata juma'ar mai zuwa» (Daarimiy ne ya rawaito shi)

7. Ana sallatar nafilar bayan juma'a raka'a biyu, saboda bain ɗan Umar ya rawaito ya ce, «Manzon Allah (S.A.W) ya kasance yana yi raka'a biyu bayan juma'a a gidansa» (Jama'a ne suka rawaito shi). Ko a yi raka'a huɗu, saboda faɗin Manzon Allah (S.A.W) «Duk wanda zai yi sallah bayan juma'a, to yaa yi raka'a huɗu» (Muslim ne ya rawaito shi) . Yin ta a gida shi ya fi.

8. Idan idi da juma'a suka haɗu to abin da ya fi shi ne mutum ya sallaci idin da juma'ar, in kuma ya yi sallar idi to ba makawa ya yi sallar azzahar. An yi rangwame ga mutane garuruwa masu nisa idan sun sallaci idi, kada su dawo zuwa sallar juma'a. An karɓo daga Iyas ɗan Abi Ramla Ash-shamiy ya ce, «Na sami Mu'awiya ya tambayi Zaid ɗan Arƙam ya ce masa, «Ka halacci haɗuwar idi biyu (Juma'a da idi) tare da Manzon Allah (S.A.W)? sai ya ce, «Eh, ya sallaci idi da farkon rana, sannan ya yi rangwame akan (zuwa) juma'a, ya ce, wanda ya ga damar ya yi juma'a to ya yi» (Ahmad ne ya rawaito shi)

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Mas’aloli A Kan Sallar Juma’a

Abin da yake sunna shi ne minbari ya zama mataka uku ne, koyi da minbarin Manzon Allah (S.A.W).

Ba sunnah ba ne abin da ake cewa suratul juma’a, wato masallata su zauna kafin juma’a suna jin karatun wani mai karatu, yana karanta musu ayoyin Alƙur’ni kafin sallar juma’a.

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Minbari mai matakala uku

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Yana nuni da ɗan yatsansa

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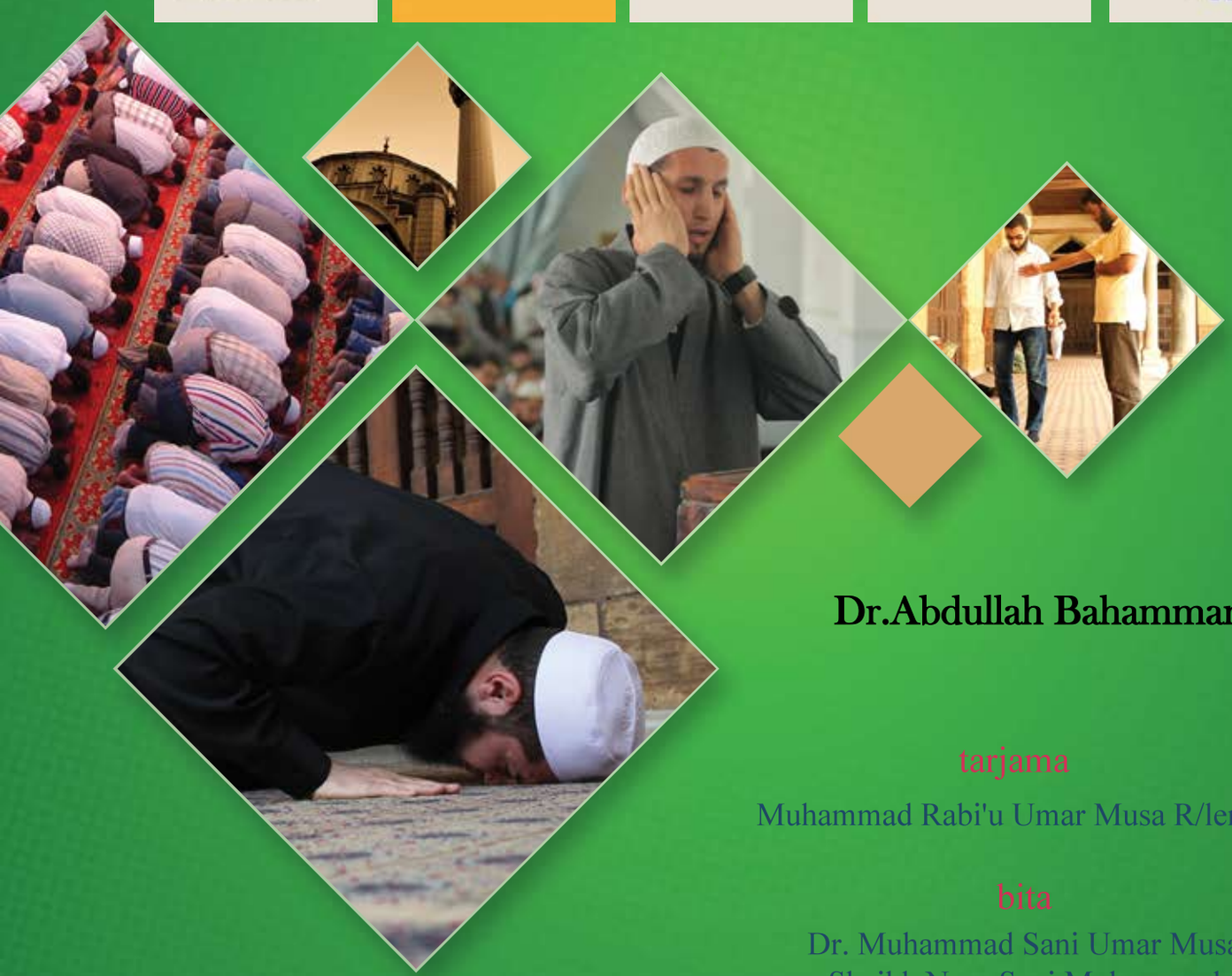
Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a sauqaqe

Tsarki | Sallah | Azumi | Zakkah | Hajji



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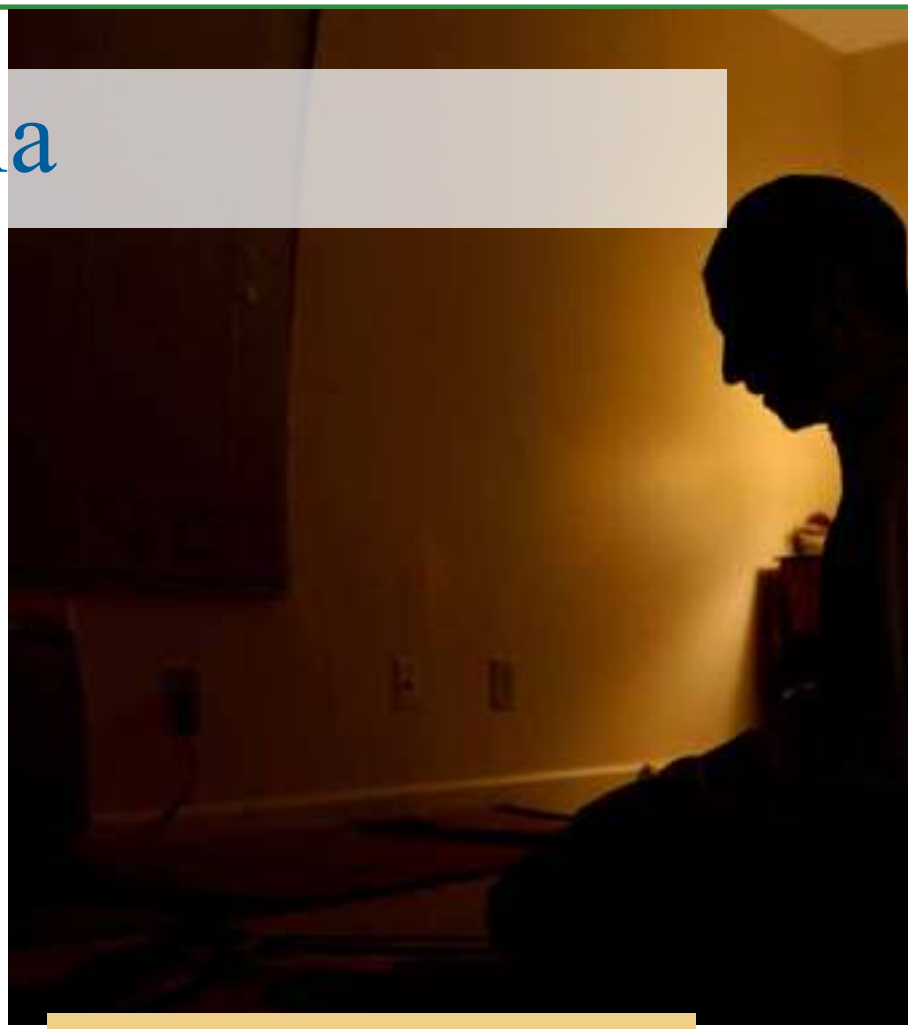
Sallar Nafila

15

Sallar Nafila



Sallar Nafila

Ita ce sallar da aka shar'anta yin ta amma ba ta wajibi ba

Falalar Sallar Nafila

1. Sallar nafila sababi ne na Allah ya so bawa, ya zo a cikin hadisi ƙudisi Allah Maɗaukakin Sarki ya ce, «Bawana ba zai gushe yana kusanta ta da nafilfili ba har sai na so shi, idan na so shi sai in zama jin sa da yake ji da shi, in zama ganinsa da yake gani da shi, in zama hannunsa da yake damƙa da shi, in zama ƙafarsa da yake tafiya da ita. Idan ya roƙe ni in ba shi. Wallahi idan ya nemi tsari na, wallahi zan tsare shi» (Bukhari ne ya rawaito shi).

2. Sallar Nafila tana cike gibin farillai. Manzon Allah (S.A.W) ya ce, «Farkon abin da za a fara wa mutane hisabi da shi ranar alƙiyama daga cikin ayyukansu shi ne sallah. Ubangiji mai girma da buwaya zai ce wa Mala'ikunsa – Alhali ya sani – «Ku duba sallar bawana shin ya cika ta ko ya rage?». In ta cika, sai a rubuta masa ita cikakkiya, in kuwa wani abu ya ragu daga cikinta. Sai Allah ya ce, «Ku duba ku gani bawana yana da nafila?» Idan yanada nafila sai ya ce, «Ku cika wa bawana farillarsa daga nafilarsa». Sannan a karɓi sauran ayyukan akan haka» (Abu Dawud ne ya rawaito shi).

Sallar Nafila A Gida Ta Fi Falala

Sallatar nafilfili a gida ta fi falala akan a masallatai, sai in nafilar da aka shar'anta wa jam'i ce, kamar sallar asham a watan Ramadan. Manzon Allah (S.A.W) ya ce, «Mafificiyar sallar mutum, ita ce wadda ya yi a gidansa, sai dai in sallar farilla ce» (Bukhari ne ya rawaito shi).

Abubuwan Da Ke cik

Bayanin Mece ce Sallar Nafila

Falalar Sallar Nafila

Ire-iren Sallar Nafila

Na Farko : Nafilfili na dindindin

Na Biyu : Sallar Wutiri

Na Uku : Sallar Asham

Na Huɗu : Sallar Walha

Na Biyar : Sallar Gaisuwar Masallaci

Na Shida : Sallar Istihara

Na Bakwai : Buɗaɗɗun Nafilfili

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Ire-iren Sallar Nafila

Sallar nafila iri da yawa ce, mafi mahimmancinsu waɗanda za su zo:

Na Farko : Nafilfili na dindindin

Su ne nafilolin da suke tare sallolin farillai, raka'o'i goma ne ko goma sha biyu, su ne :

- Raka'a biyu kafin asuba

- Raka'a biyu ko huɗu kafin sallar azzahar, da raka'a biyu bayanta.

- Raka'a biyu bayan sallar Magariba

- Raka'a biyu bayan sallar Isha. An karɓo daga Ɗan Umar – Allah ya yarda da shi – ya ce, «Na kiyaye raka'a goma daga wajen Annabi (S.A.W) : Raka'o'i biyu kafi azzahar, da raka'a biyu bayanta, da raka'a biyu bayan magariba a gidansa, da raka'a» (Bukhari da Muslim ne suka rawaito shi) biyu bayan isha a gidansa, da raka'a biyu kafin sallar asuba». Hakan nan irin wannan hadisi ya tabbata daga Aisha – Allah ya yarda da ita – sai dai ta ambaci raka'a huɗu ne bayan sallar azzahar(Muslim ne ya rawaito shi).

Mafi falala a cikin sunnonin dindindin, su ne waɗanda Manzon Allah (S.A.W) ya kiyayesu a zaman gida da tafiya, ita ce raka'a kafin asuba (rakatayil Fajri) saboda hadisin Aisha – Allah ya yarda da ita – ta ce, «Manzon Allah (S.A.W) bai kasance yana tsananin kiyaye wani abu ba, kamar yadda yake kiyaye raka'a biyu kafin asuba (Raka'atayil Fajri)» (Bukhari da Muslim ne suka rawaito shi).

Ya hallata a taƙaita su ba tare da barin wajibanta ba, saboda abin da ya tabbata daga Aisha – Allah ya yarda da ita – ta ce, «Manzon Allah (S.A.W) ya kasance yana taƙaita raka'o'in nan guda biyu na kafin sallar asuba, har ma ina cewa «Shin ya karanta fatiha kuwa?!».

Kamar yadda ya halatta a rama su, saboda faɗin Manzon Allah (S.A.W) : «Wanda bai yi nafilar asuba ba, to ya yi ta bayan rana ta ɓullo» (Bukhari ne ya rawaito shi).

Nafilar da ake yi kafin	Sallolin Farillah	Nafilar da ake yi bayan
Raka'a biyu	Asuba	
Raka'a huɗu	Azzahar	Raka'a biyu
	La'asar	
	Magariba	Raka'a biyu
	Isha	Raka'a biyu

Abu Na Biyu : Sallar Wutiri

Hukuncin Sallar Wutiri Da Falalarsa

Sallar wutiri sunna ce mai ƙarfi, Manzon Allah (S.A.W) ya ce, «Haƙiƙa Allah wutiri ne, yana son wutiri, ku yi sallar wutiri yaku ma'abotan Alƙur'ani» (Abu Dawud ne ya rawaito shi).

Yadda Ake Sallar Wutiri

1. Mafi ƙarancin wutiri shi ne raka'a ɗaya. Mafi yawancinsa kuma raka'a goma sha ɗaya ko sha uku. Zai sallaceta raka'a biyu biyu, sannan sai ya yi wutiri da raka'a ɗaya.

2. Mafi ƙarancin cikakken wutiri shi ne raka'a uku : ya sallaci raka'a biyu sannan ya yi sallama, sannan sai ya sallaci raka'a ɗaya ya yi sallama. Kuma zai iya sallatar waɗannan raka'o'in guda uku a haɗe da tahiya ɗaya. Ana so bayan ya karanta fatiha a raka'ar farko ya karanta suratul A'ala. A raka'a ta biyu ya karanta suratul Kafiruun, a ta uku ya karanta suratul Ikhlas, saboda abin da ya tabbata daga Ubayyu ɗan Ka'abu- Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) ya kasance yana karanta «Sabbih hisma Rabbikal Aala» a raka'ar farko a wutiri, a cikin ta biyu yana karanta «Kul ya Ayyuhal Kafiruun», A ta uku yana karanta «Kul Huwal Lahu Ahad»(Nasa'i ne ya rawaito shi).

Lokacin Sallar Wutiri

Tun daga sallar isha zuwa ɓullowar alfijir, amma yin sallar wutiri a ɗaya bisa ukun dare na ƙarshe shi ya fi falala, saboda faɗin Manzon Allah (S.A.W) : «Saboda Sallar ƙarshen dare ana halartarta» (Muslim ne ya rawaito shi).

Mas'aloli :

1 – A sunnah bayan ya gama wutiri zai ce, «Subhanal Malikil Kuddus» (Abu Dawud ne ya rawaito shi)sau uku, ya ɗaga muryarsa a na ukun, zai iya ƙara wa da cewa «Rabbil Mala'ikati Warruhu»(Bukhari ne ya rawaito shi).

2 – Ba a shar'anta shafar fuska bayan addu'a ba, a cikin wutiri ko a waninsa, saboda hakan bai zo daga Annabi (S.A.W).

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Addu'a A Cikin Wutiri

An shar'anta yin addu'a a cikin sallar wutiri a raka'ar ƙarshe kafin yin ruku'u, ko kuma bayan an ɗago daga gareshi, sai ya ɗaga hannayensa ya yi addu'a da abin da ya zo, daga cikin abin da ya zo faɗin «Allahummah dini fiman hadaita, Wa'afini fiman aafaita, watawallani fiman tawallaita, wabarik li fima a'aɗaita, waƙini sharra ma ƙadaita, fa innaka taƙdi wala yuƙda alaik, wala ya izzu man adaita, tabarakta rabbana wata aalaita» (Tirmizi ne ya rawaito shi).

Abu Na Uku : Sallar Tarawihi

Tarawihi shi ne : sallar dare a cikin Ramadan, an kirata ne da (Tarawihi) saboda sun kasance suna hutawa a cikinta, a tsakanin kowace raka'a huɗu, saboda tsawon sallar.

Falalar Sallar Tarawihi

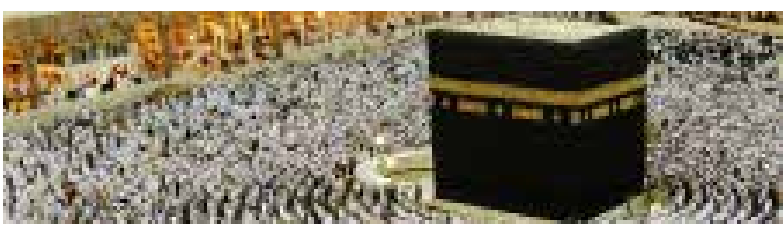
Manzon Allah (S.A.W) ya ce, «Wanda duk ya tsaya a cikin Ramadan, saboda da imani da neman lada a wurin Allah, An gafarta masa abin da ya gabata daga zunubansa» (Bukhari ne da Muslim ne suka rawaito shi).

Hukuncin Sallar Tarawihi

Sallar Tarawihi sunna ce mai ƙarfi, Manzon Allah (S.A.W) ya shar'anta ta a watan Ramadan mai albarka, yayin da Manzon Allah ya yi ta a masallaci, shi da sahabbansa, a wasu darare, sannan ya barta saboda tsoron kada a wajab-ta ta a kansu, sannan sahabbai suka yi ta a bayansa. (Muslim ne ya rawaito shi)

Adadin Raka'o'in Sallar Tarawihi

Abin da ya fi shi ne raka'a gama sha ɗaya, saboda shi ne adadin da ya fi yawa wanda Manzon Allah (S.A.W) ya ai-kata, saboda faɗin Aisha – Allah ya yarda da ita – lokacin da aka tambayeta, yaya Manzon Allah (S.A.W) yake sal-lah? Sai ta ce «Manzon Allah (S.A.W) bai kasance yana ƙara wa ba, akan raka'a sha ɗaya, a cikin Ramadan ko a waninsa» (Bukhari da Muslim ne suka ya rawaito shi).



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Sallar Tarawihi Da Niyyar Isha

Wanda ya makara bai yi sallar isha ba, ya zo ya samu mutane suna sallar tarawihi, to ya shiga tare da su da niyyar sallar isha, idan liman ya yi sallama sai ya cika sallarsa.

Mas’aloli

1 – Makaruhi ne mutum ya bar abin da ya saba yi na tsayuwar dare. An karɓo daga Abdullahi ɗan Amru ɗan Asi – Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) ya ce, «Ya Abdallahi kada ka zama kamar wane, da yana tsayuwar dare, sai ya daina» (Bukhari da Muslim ne suka rawaito shi).

2 – Ana son idan mutum ya farka da daddare don yin sal-lar dare, ya tayar da matarsa, hakanan ita ma mace ta tayar da mijinta, saboda faɗin Manzon Allah (S.A.W) «Idan mu-tum ya tayar da iyalansa suka yi sallah raka’a biyu gabaɗayansu, za a rubuta su cikin masu ambaton Allah da yawa maza da mata» (Bukhari da Muslim ne suka rawaito shi)..

3 – Wanda barci ya rinjaye shi a cikin sallar dare, to ya bar sallar, ya kwanta, har barcin ya tafi daga

gareshi. An karɓo daga Aisha – Allah ya yarda da ita – ta ce, Manzon Allah (S.A.W) ya ce, «Idan ɗayanku ya yi gyangyaɗi a cikin sal-lah, to ya kwanta har barcin ya sake shi» (Bukhari da Muslim ne suka rawaito shi)..

4 – Mustahabbi ne yin istighfari da addu'a a ɗaya bisa ukun dare na ƙarshe, saboda abin Abu Hurairata – Allah ya yarda da shi – ya rawaito, ya ce, Manzon Allah (S.A.W) ya ce, «Allah yana saukowa sama ta duniya, a ɗaya bisa ukun dare na ƙarshe, ya ce, «Waye zai roƙe ni in amsa ma-sa? Waye zai nemi gafara in gafarta masa» (Bukhari da Muslim ne suka rawaito shi)..

\ Alamomin Istikhara :

Ba laifi a maimata Istikhara, kuma ba sharaɗi ba ne mai istikhara ya yi mafarkin da zai bayyana masa al'amarin da ya yi istikhara a kansa, kurum zai ci gaba da al'amarin da ya zaɓa, wanda ya bawa Allah zaɓi a cikinsa, kuma babu zunubi a cikinsa ko yanke zumunci, in abun ya samu, to alheri ne, in kuma bai samu ba to hakan shi ya fi alheri.

Farkawa Daga Barci Don Yin Sallah

Na Huɗu : Sallar Walha

Sallah ce da aka shar'anta ta a lokacin walaha. Lokacin Walaha shi ne, idan rana ta ɓullo ta ɗan ɗaga daidai tsawon mashi****har zuwa da daf da karkacewar rana

Falalar Sallar Walha

Allah Maɗaukakin Sarki ya ce a cikin hadisi ƙudusi : «Ya kai ɗan adam, ka yi min sallah raka'a huɗu a farkon rana, ni kuma zan isar maka da ƙarshenta» (Muslim ne ya rawaito shi).

Adadin Raka'o'in Walha

Ya halatta a sallace ta raka'a biyu, ko huɗu, ko shida, ko takwas, saboda Manzon Allah (S.A.W) ya aikata haka.

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Na Biyar : Sallar Gaisuwar Masallaci

Raka'a biyu ce, an shar'anta ta ga wanda ya shiga masallaci kafin ya zauna.

Dalilinta faɗin Manzon Allah (S.A.W) : «Idan ɗayanku ya shiga masallaci, to ya yi raka'a biyu, kafin ya zauna» (Bukhari da Muslim ne suka rawaito shi).

Sallar farillah ko nafilar kafin sallah tana wadatar wa daga gareta, misali wanda ya shiga masallaci don sallar azzahar, sai ya yi nafilar kafin azzahar to ta isar masa, babu gaisu-war masallaci a kansa.

Na Shida : Sallar Istihara

Raka'a biyu ce ta bawa zai yi idan ya ruɗe cikin wani la-mari, kafin ya yi abun. Manzon Allah (S.A.W) ya kasance yana koya wa sahabbansa ita, kamar yadda yake koya musu sura daga cikin Alƙur'ani.

Addu'ar Istikhara

Manzon Allah (S.A.W) ya ce, «Idan ɗayanku ya yi nufin wani al'amari, to ya yi raka'a biyu, bana farillah ba, sannan ya ce, «Allahumma Inni Astakhiruka Bi ilmika, Wa astaƙdiruka bi ƙudratika, wa as'aluka min fadlika, fa inna-ka taƙdiru wala aƙdiru, wata'alamu wala a'alamu, wa anta allamul Guyuub. Allahumma in kunta ta'alamu anna hazal amra khairul li fi deeni wa aamashi wa'aƙibati amrii, au ƙala ajilu amri wa ajilihi, faƙdurhu li, wayassirhu li, summa barik li fihi, wa inkunta ta'alamu anna haza amra sharrul li fi deeni, wa ma'ashi, wa aƙibati amrii, au ƙala fi aajili amri wa ajilihi, fasrifhu anni, wasrifni anhu, waƙdur liya khaira haisu kana, summar dini» (Bukhari ne ya rawaito shi). Sai ya faɗi buƙatarsa.

Na Bakwai : Sallatar Raka'a Biyu Bayan Gama Alwala

Saboda abin da ya tabbata daga Abu Hurairata – Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) ya ce wa Bilal a lokacin sallar Asuba «Ya Bilal faɗa min aikin da ka fi sa rai a kansa a cikin musulunci, saboda Ni na ji ƙaran ta-kalmanka a gabana Karar Takalmanka a cikin Aljannah». Sai ya ce, «Babu wani aiki da na yi, na fi sa rai a kansa face Ni duk lokacin da na yi tsarki (alwala) da dare koda rana sai na yi sallaci abin da (Allah) ya rubuta min da wannan alwalar»(Bukhari ne ya rawaito shi).

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Tsayuwar Dare A Likitance

Tsayuwar dare tana kawo ƙarancin------- musamman ma kafin farkawa daga barci da ‘yan wasu lokuta, lokacin da ya dace da lokacin sahur (sulusin dare na ƙarshe)

Na Takwas : Sakakkiyar Nafila

Ita ce nafilar da ba ta da lokaci da sababi ƙayyadadde.

An shar’anta yin sallar nafilar da bata da lokaci da sababi ƙayadadde a kowane lokaci, sai dai a lokutan da aka hana sallah a cikinsu.

Misalin Nafilfili Sakakku

Tsayuwar Dare

Manzon Allah (S.A.W) ya ce, «Mafificiyar sallar bayan sal-lar farillah ita ce sallar dare» (Muslim ne ya rawaito shi).

Manzon Allah (S.A.W) ya sake cewa : «A cikin aljannah akwai wasu ɗakuna, ana ganin bayansu daga cikinsu». Sai wani mutumin ƙauye ya tashi tsaye ya ce, «Ɗakunansu waye ya Rasulallahi?» Sai Manzon Allah (S.A.W) ya ce, «Na wanda ya daɗaɗa zance ne, ya ciyar da abinci, ya lazimci azumi, ya yi sallah da dare a lokacin mutane suna barci» (Tirmizi ne ya rawaito shi).

Lokutan Da Aka Hana Sallah A Cikinsu

1 – Tun daga bayan sallar Asuba zuwa ɓullowar rana, har zuwa ɗagawarta daidai da tsawon mashi, mafi yawanci daidai da minti sha biyar da ɓullowarta.

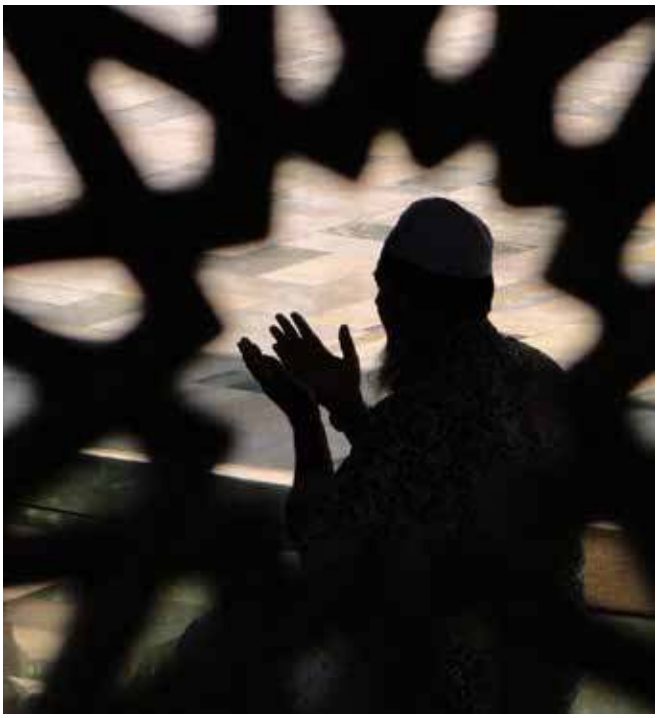
2 – Daga Daidaituwar rana a sama har zuwa karkacewarta

3 – Daga Sallah la’asar har zuwa faɗuwar rana.

Dalili akan haka hadisin Uƙbatu ɗan Amir – Allah ya yarda da shi – ya ce, «Lokuta uku, Manzon Allah (S.A.W) ya kasance yana hana mu sallah a cikinsu, ko mu binne mamatanmu a cikinsu (su ne) lokacin da rana da ɓullo har sai ta ɗaga, da lokacin da garjin rana ya yi, har sai ta karkace, da lokacin da ta karkace don faɗuwa har sai ta faɗi» (Muslim ne ya rawaito shi)

Yin Nafiloli Masu Dalili A lokutan Da Aka Hana

Ya halatta a yi sallah mai dalili – kamar gaisuwar masallaci da sallar jana'iza – koda a lokutan da aka hana ne.



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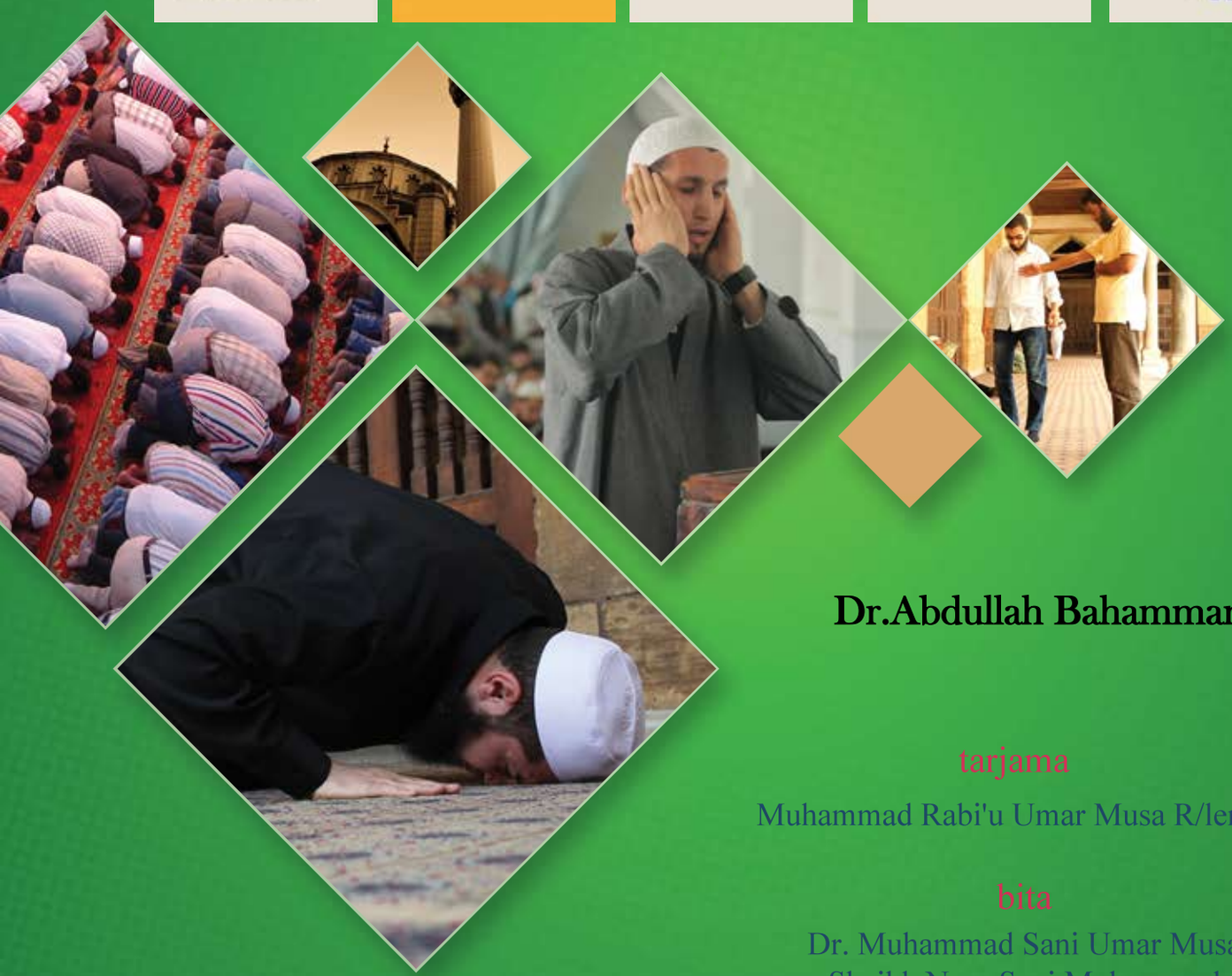
Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a sauqaqe

Tsarki | Sallah | Azumi | Zakkah | Hajji



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tarjama

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Shaikh Nura Sani Muhammad

Sallar Roqon Ruwa

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Sallar Roƙon Ruwa

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Abubuwan Da Ke cik

Bayanin Mece ce Sallar Roƙon Ruwa
Shar'ancin Sallar Roƙon Ruwa
Lokacin Sallar Roƙon Ruwa
Wurin Da Ake Yin Sallar Roƙon Ruwa
Siffar Sallar Roƙon Ruwa
Wasu Daga Hukunce-Hukuncen Sallar Roƙon Ruwa
Abin Da Ake So A Yi Yayin Saukar Ruwan Sama

Sallar Roƙon Ruwa

Ita ce (sallar) neman Allah ya shayar da ruwa bayan fari da ƙarancin ruwan sama

Dalilim Shar'ancin Sallar Roƙon Ruwa

Sallar roƙon ruwa sunnah ce mai ƙarfi, saboda aikin Annabi (S.A.W) kamar yadda yake a hadisin Abdullahi ɗan Zaid – Allah ya yarda da shi – ya ce, «Manzon Allah (S.A.W) ya fita zuwa wajen sallah, sai ya roƙi (Allah) shayar da ruwa, ya fuskanci alƙibla, ya juya mayafinsa, ya yi salla raka'a biyu» (Bukhari da Muslim ne suka rawaito shi).

Lokacin Sallar Roƙon Ruwa

An shar'anta sallar roƙon ruwa idan ƙasa ta bushe, aka rasa ruwa, ko kuma ruwan ƙoramu da rijiyoyi suka ƙafe da makamancin haka. Ana so ta zama bayan ɓullowar rana da ɗagawarta daidai tsawon mashi. Wannan lokaci galiban ya kasance bayan ɓullowar rana da minti ashirin, kamar lokacin sallar idi.

Wurin Da Ake Sallar Roƙon Ruwa

A sunna ana yin wannan sallah ne a fili, ba a masallaci ba, saboda haka Manzon Allah (S.A.W) ya aikata, sai dai in da larura.

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Siffar Yadda Ake Yin Sallar Roƙon Ruwa

1. Sallar roƙon ruwa raka'a biyu ce, ba tare da kiran sallah ko iƙama ba, ana bayyana karatu a cikinta

2. Mai sallar zai yi kabbara bakwai bayan kabbarar harama a raka'a ta farko, a raka'a ta biyu zai yi kabbara biyar, banda kabbarar ɗagowa daga sujadda.

3. Mai sallar zai ɗaga hannayensa a kowacce kabbara, sannan ya godewa Allah, ya yabe shi, ya yi salati ga Annabi (S.A.W) a tsakanin waɗannan kabbarori.

4. Bayan gama sallah liman zai yi huɗuba guda ɗaya, zai yawaita istigfari da karatun Alƙur'ani a cikinta, sannan ya yi addu'a da addu'o'in da aka samo daga Annabi (S.A.W) tare da naci da bayyana ƙasƙantar da kai, da nuna buƙata da ƙanƙan ga Allah Maɗaukakin Sarki. Ya ɗaga hannayensa sosai a wajen addu'ar.

5. Liman zai fuskanci alƙibla, ya juya mayafinsa, ya mayar da na ɓangaren dama a hagu, na hagu a dama, ya tsaya ya yi ta addu'a tsakaninsa da Ubangijinsa

Wasu Daga Hukunce-Hukuncen Sallar Roƙon Ruwa

1. A fara da gabatar da wa'azi da tunatar da mutane kafin a yi ta, a faɗa musu abin da zai tausasa zukatansu, da ambaton tuba daga zunubai, da mayar da kayan zalinci zuwa ga masu su, saboda saɓo sababi ne na hana ruwa, tuba da istigfari kuwa sababi na amsa addu'a da samun alheri da albarka. Hakanan (liman) ya kwaɗaitar da su akan sadaka, saboda sababi ce ta samun rahama.

2. A sanya ranar da za a fita don yin sallar, saboda mutane su shirya.

3. Sunna ne a fita zuwa sallar cikin nutsuwa da tsoron Allah da ƙasƙantar da kai, da bayyana tsananin buƙata ga Allah, saboda haka ba shar'anta yin ado da sanya turare ba saboda ita. Abdullahi ɗan Abbas yana siffata fitar Manzon Allah (S.A.W) zuwa sallar roƙon ruwa ya ce, «Haƙiƙa Manzon Allah(S.A.W) ya fita ba a cikin ado ba, yana mai ƙasƙantar da kai, da komawa ga Allah, har ya zo wurin da ake sallah» (Abu Dawud ne ya rawaito shi).

4. Yawaita neman gafara da addu'a tare da ɗaga hannaye a huɗubar sallar roƙon ruwa.

Abin Da Ake So Yayin Saukar Ruwa

Ana so a tsaya a cikin ruwa a farkon saukarsa, saboda aikin Annabi (S.A.W) kamar yadda ya zo a hadisin Anas – Allah ya yarda da shi – ya ce, «Ruwan sama ya same mu, muna tare da Manzon Allah (S.A.W). Sai Manzon Allah (S.A.W) ya yaye rigarsa har ruwan saman ya taɓa shi. Sai muka ce, «Ya Manzon Allah (S.A.W) Me yasa ka aikata haka?» Sai ya ce, «Saboda ruwan bai daɗe da rabowa daga Ubangijinsa ba Maɗaukakin Sarki»(Muslim ne ya rawaito shi).

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Ruwa Falala ce Daga Allah Shi Kaɗai

Ya dace ga musulmi ya kudurce cewa ruwa yana sauka ne da falalar Allah da rahamarsa ga bayinsa, ba kamar yadda wasu suke cewa ba «an mana ruwa da tauraro kaza da kaza» wannan shirka ne. Muna neman tsarin Allah Maɗaukakin Sarki.

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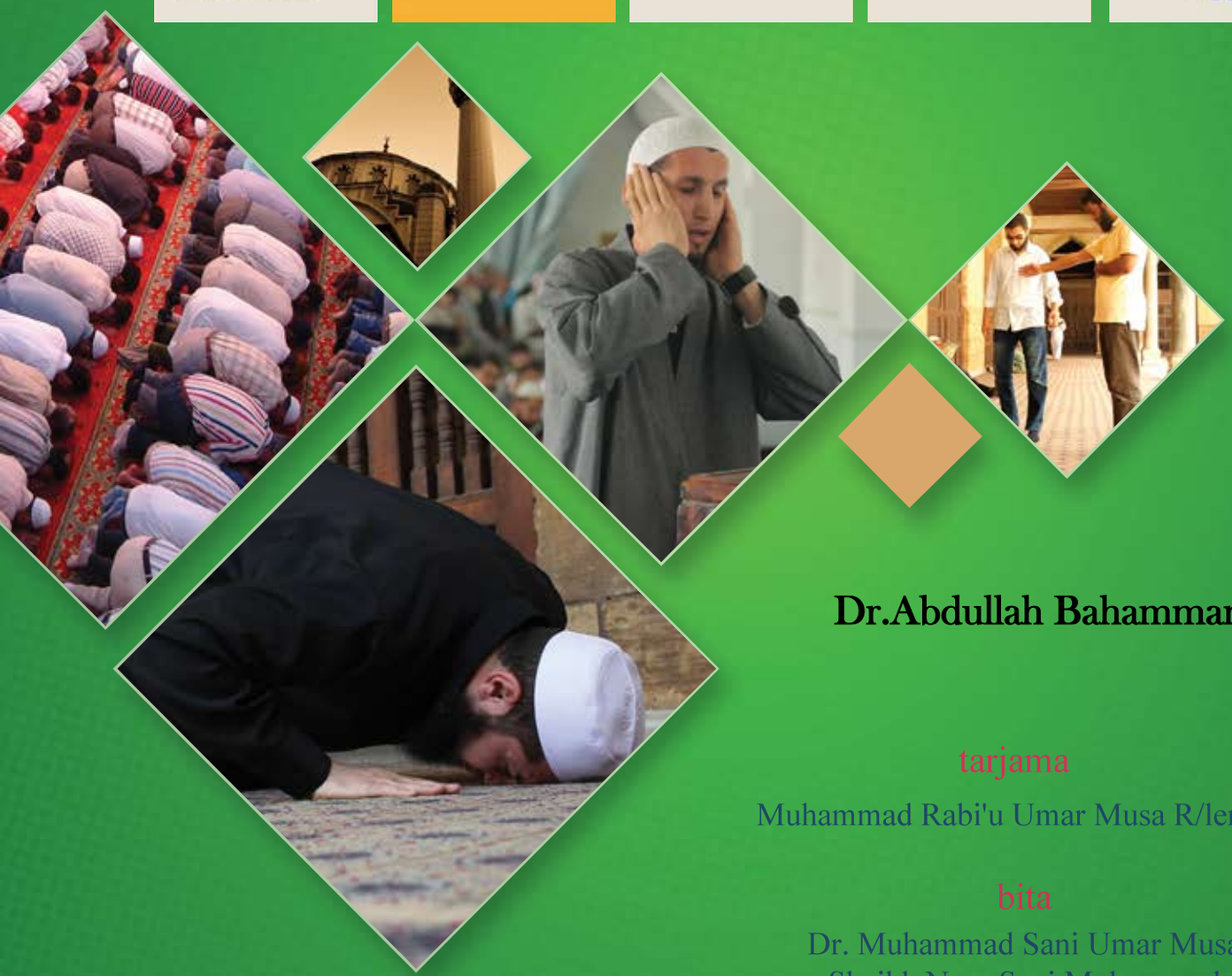
Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a sauqaqe

Tsarki | Sallah | Azumi | Zakkah | Hajji



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Sallar Kisfewar Rana Ko Wata

17

Sallar Kisfewar Rana Ko Wata

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Kisfewar Rana

Shi ne, dishewar haskenta ko raguwarsa da rana

Kisfewar Wata

Shi ne dishewar haskensa ko raguwarsa da daddare

Abubuwan Da Ke cik

Bayanin Mene ne Kisfewar Rana Da Wata
Hikimar Kisfewar Rana Da Wata
Sallar Kisfewar Rana Da Wata
Hukuncin Sallar Kisfewar Rana Da Wata
Lokacin Sallar Kisfewar Rana Da Wata
Siffar Sallar Kisfewar Rana Da Wata
Sunnonin Sallar Kisfewar Rana Da Wata

Hikimar Kisfewar Rana Ko Wata

Shi ne dishewar haskensa ko raguwarsa da daddare

Hukuncin Sallar Kisfewar Rana Da Wata

Sunna ce mai ƙarfi, saboda faɗin Manzon Allah (S.A.W) «Haƙiƙa Rana da Wata ayoyi ne daga cikin ayoyin Allah, basa kisfewa saboda mutuwar wani ko rayuwarsa, don haka idan ku ga haka, ku roƙi Allah, ku yi kabbara, ku yi sallah, ku yi sadaka» (Bukhari ne da Muslim suka rawaito shi).

Lokacin Sallar Kisfewar Rana Da Wata

- Lokacin Sallar Kusufi yana fara wa daga lokacin da aka samu kisfewar zuwa ƙarshenta.

- Mai sallar zai ƙarasa sallarsa koda kuwa kisfewar ta tafi. Ba a koma maimaita sallar idan an gama koda kuwa kisfewar bata tafi ba, kawai dai musulmi zasu ci gaba da addu'a da neman gafara.

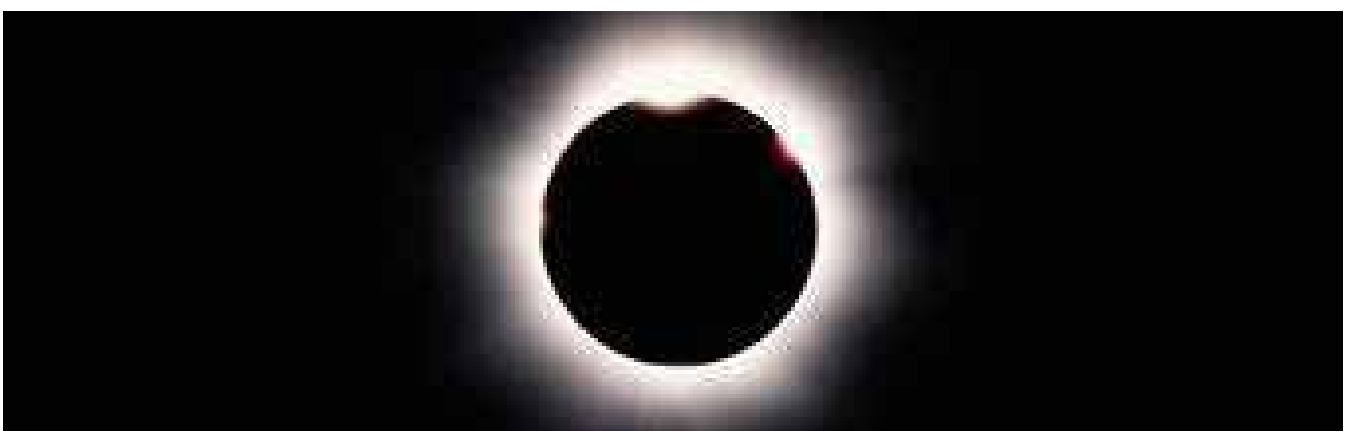
Siffar Sallar Kisfewar Rana Da Wata

An karɓo daga Aisha – Allah ya yarda da ita – ta ce, «Rana ta kisfe a zamanin Manzon Allah (S.A.W), sai Manzon Allah (S.A.W) ya yi wa mutane sallah. Ya tsaya, ya daɗe a tsaye, sannan ya yi ruku'u, ya daɗe a ruku'u, sai ya ɗago, ya daɗe a tsaye amma ba kai tsawon tsayuwar farko ba. Sannan sai ya sake yin ruku'u, amma bai kai tsayin na farko ba, sai ya yi sujjada, ya daɗe a cikin sujjada. Haka ya aikata a raka'a ta biyu kamar yadda ya yi raka'ar farko. Sannan ya juyo wajen mutane, a lokacin rana ta yaye, ya yi wa mutane huɗuba, ya gode wa Allah, ya yabe shi, sannan ya ce, «Haƙiƙa Rana Da Wata ayoyi ne daga cikin ayoyin Allah, basa kisfewa don mutuwar wani ko rayuwarsa, idan kun ga haka, ku roƙi Allah, ku yi kabbara, ku yi sallah, ku yi addu'a» (Bukhari ne ya rawaito shi).

Saboda haka, idan aka samu kisfewar Rana Ko Wata :

1 – Za a kira mutane zuwa sallar da cewa : «Assalatu Jaami'ah».

2 – Idan mutane suka taro, sai liman ya yi musu sallah raka'a biyu, zai bayyana karatu a cikinsu. A raka'ar farko zai karanta fatiha da sura mai tsawo, sannan ya yi ruku'u, ya tsawaita ruku'un, sannan ya ɗago ya ce, «Sami'al Lahu Liman Hamidah. Rabbana Wa Lakal Hamdu». Sai ya sake karanta fatiha da surar da bata kai tsawon ta farko ba, sannan sai ya yi ruku'u, ya tsawaita ruku'un, ƙasa da na farko, sai ya ɗago yana mai cewa : «Sami'al Lahu Liman Hamidah. Rabbana Wa Lakal Hamdu». Sannan sai yi sujjadu biyu masu tsawo, zai zauna a tsakaninsu ba tare da ya tsawaita zaman ba. Sai kuma ya tashi zuwa raka'a ta biyu, yana mai kabbara, ya yi raka'a ta biyu kamar yadda ya yi ta farko, wajen tsayuwa da ruku'u da sujjada, sai dai kada ta kai tsawon ta farko, sannan sai ya zauna, ya yi tahiya, ya yi sallama.



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Sunnoni Sallar Kisfewar Rana Ko Wata

1. A yi ta a cikin jam'i. Idan mutum ya yi shi kaɗai to babu laifi.

2. Ta zama a masallaci, kuma babu laifi mata su halarceta.

3. Tsawaita sallar. A daɗe a tsayuwarta da ruku'unta da sujjadarta, sai dai in Ranar ko Watan ya yaye, sai a taƙaita ta.

4. Raka'a ta biyu tafi ta farko gajarta, a wajen tsayuwarta da ruku'unta da sujjadarta.

5. Yin wa'azi bayanta, da tunatar da mutane ikon Allah, da bayanin hikimar kisfewar Rana ko wata, sannan da kwaɗaitar wa wajen aikata ɗa'a da barin saɓo.

6. Yawaita addu'a da ƙanƙan da kai, da neman gafara, da yin sadaka, da sauran ayyukan nagari, har Allah ya yaye abin da ya samu mutane.

7. Ya halatta a ɗaga hannaye sama a addu'ar sallar kisfewa, saboda hadisin AbdurRahman ɗan Samura – Allah ya yarda da shi – ya ce, «Sai na zo wajen Manzon Allah (S.A.W) na same shi a gida, yana tsaye yana sallah, ya ɗaga hannayensa» (Muslim ne ya rawaito shi).

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Fadakarwa :

1. Ba a rama sallar khusufi idan ba a san da khusufin ba sai bayan tafiyarsa.

2. Sanin dalilin yin khusufi ta hanyar ilimin zamani baya kore cewa ayoyi ne daga cikin ayoyin Allah. Allah yana tsoratar da bayinsa da ita, saboda haka ya dace ga musulmi ya shagalta da bauta wa Allah da ƙasƙantar da kai zuwa gare shi, ba wai ya shagalta da bibiyar khusufin ba. An karɓo daga Abu Bakhrata – Allah ya yarda da shi – ya ce, «Rana ta kisfe a zamanin Manzon Allah (S.A.W) sai Manzon Allah (S.A.W) ya fito yana jan mayafinsa..» Wannan yana nuna tsananin tsoron Manzon Allah (S.A.W) ga khusufi.

3. Ana samun raka'a a sallar khusufi da riskar ruku'un farko, duk wanda ruku'un farko ya kubce masa, amma ya samu na biyu, to raka'ar ta wuce shi, sai ya ramata bayan liman ya yi sallama, kamar yadda aka yi ta.

4. Ana yin sallar khusufi a cikin lokutan da hana sallah.

5. Ba a shar'anta yin sallar khusufi ba, saboda samun labari kawai, har sai an gani ƙuru-ƙuru.

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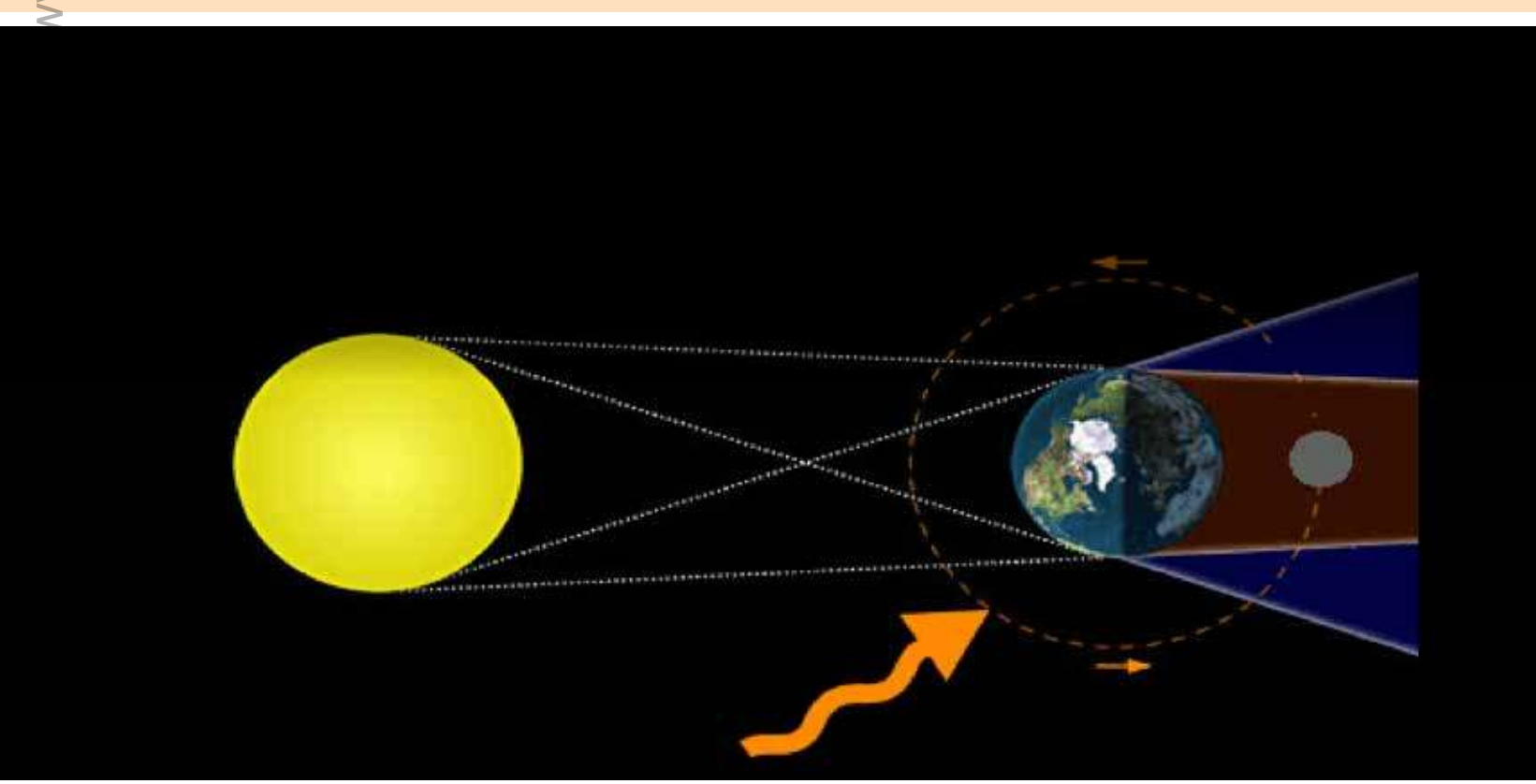
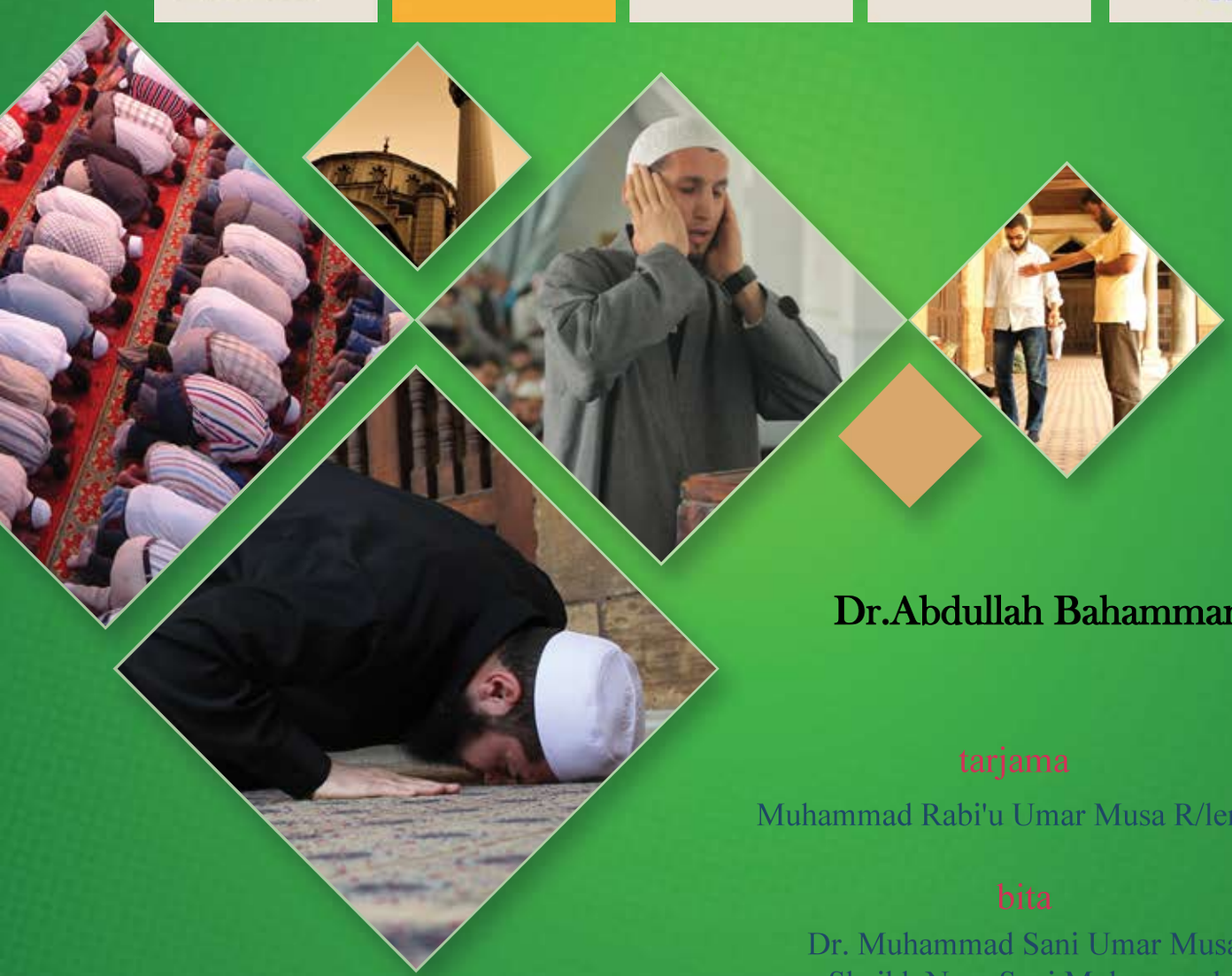


Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a sauqaqe

Tsarki | Sallah | Azumi | Zakkah | Hajji



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tarjama

Muhammad Rabi'u Umar Musa R/lemo

bita

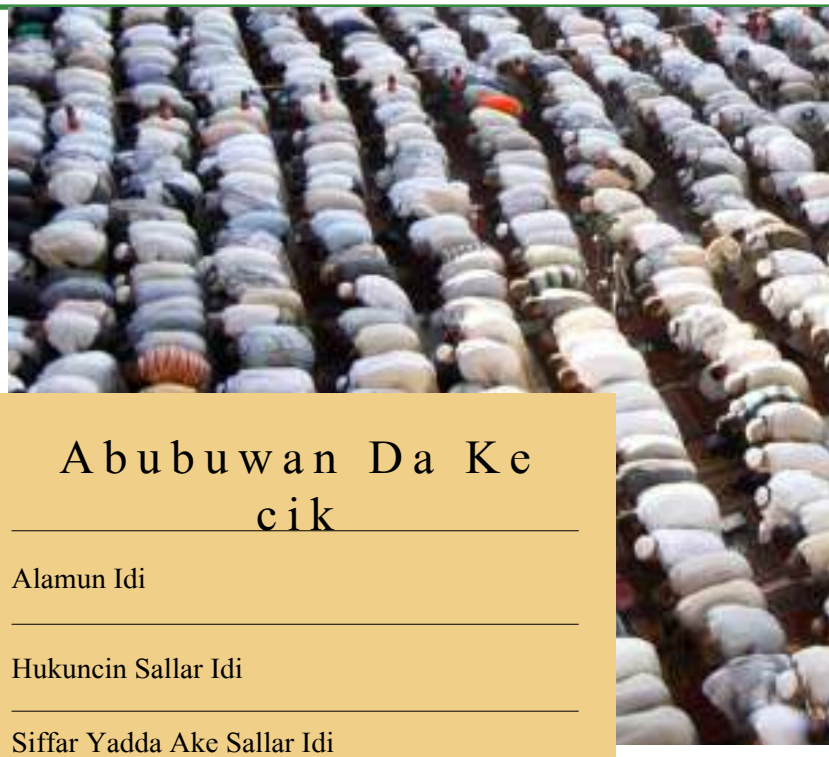
Dr. Muhammad Sani Umar Musa

Shaikh Nura Sani Muhammad

Sallolin Idi

18

Sallolin Idi



Abubuwan Da Ke cik

Alamun Idi

Hukuncin Sallar Idi

Siffar Yadda Ake Sallar Idi

Wurin Da Ake Sallar Idi

Mustahabban Sallar Idi

Faɗakarwa

Alamun Idi

Idin musulmi guda biyu ne, idin buɗa baki (Karamar sallah), bayan watan Ramadan, da idin layya (Babbar sallah) bayan ranar Arafah. Allah Maɗaukakin Sarki ya canza mana da su daga idikan jahiliyya da ma duk wani idi ƙirƙirarre. An karɓo daga Ansa ɗan Malik – Allah ya yarda da shi – ya ce, Mutanen jahiliyya suna da kwana biyu a shekara da suke wasa a cikinsu, yayi da Manzon Allah (S.A.W) ya zo Madinah, sai ya ce, «Kuna da kwana biyu da kuke wasa a cikinsu, kuma haƘiƘa Allah ya sauya musu da waɗanda suka fi so alheri, idin buɗa baki, da idin layya» (Nasa'i ne ya rawaito shi). Baya halatta a yi tarayya da kafirai a cikin idinsu, saboda idi shi ne babbar alamar kowane addini ta fili, da tsarinsa. Allah Maɗaukakin Sarki ya ce, {Kada ka bi son zuciyarsu wajen barin abin da ya zo maka na gaskiya, kowanne daga cikinku mun sanya masa shari'arsa da tsarinsa}[Al-ma'ida : 48]

Hukuncin Sallar Idi Biyu

Farillah ce, da in wasu suka yi sun ɗauke wa sauran lafin rashin yin ta, duk da cewa umarni da ya zo da ƙarfi sosai, Manzon Allah (S.A.W) ya yi umarni da yin ta, kuma ya yi umarni a fito da mata, manya da ƙanana, har ma da masu haila daga cikinsu, duk da baza su yi sallar ba, duk wannan don falalar sallar ne da ƙarfafa wa a kan yin ta. Dalilin kasancewarta farillah shi ne :

Faɗin Allah Maɗaukakin Sarki : {Ka yi sallah ga Ubangijnka ka soke (Dabbarka)}[Al-kauthar : 2].

2 – Manzon Allah (S.A.W) ya yi umarni da ita, har da mata, saboda hadisin Ummu Aɗiyya – Allah ya yarda da ita – ta ce, «Manzon Allah (S.A.W) ya yi umarni da mu fitar da Budurwa farkon balaga 'yan mata, da masu haila Masu haila, da 'yan matan suke cikin ɗaki, zuwa sallar idin ƙaramar sallah da idin layya (Babbar sallah) Budurwa. Masu haila su nisanci wurin sallar, su halarci alheri da addu'ar musulmi» (Bukhari ne ya rawaito shi)

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Yadda Ake Sallar Idi Biyu

Sallar idi raka'a biyu ce, ba a kiran sallah, ba a yin ikama, ana bayyana karatu a cikinsu, ga yadda ake yin su :

1. Raka'ar farko zai yi kabbara bakwai, bayan ya yi kabbarar harama, ya yi addu'ar buɗe sallah, kafin ya yi A'azu ya fara karatu.

2. Zai yi A'uzu ya yi bismillah, ya karanta fatiha da sura bayanta. Sunna ne ya karanta suratul 'A'ala a raka'ar farko bayan ya yi fatiha, ya karanta suratul Gashiyah a raka'a ta biyu, ko kuma suratu Kaf a raka'ar farko, suratul Kamar a raka'a ta biyu.

3. Zai yi kabbara biyar a raka'a ta biyu, bayan kabbarar ɗagowa. Zai ɗaga hannayensa a kowace kabbara

4. Zai godewa Allah, ya yabe shi, ya yi salati ga Annabi (S.A.W) a tsakanin kabbarori

5. Idan ya yi sallama, sai ya hau minbari, ya yi huɗuba biyu, ya zauna ɗan kaɗan a tsakaninsu. Zai buɗe huɗubar farko da kabbarori tara, ta biyu da kabbara bakwai.

6. Mustahabbi ne a sallar ƙaramar sallah ya tunatar da mutane hukunce-hukuncen zakkar fidda kai, a babbar sallah kuma hukunce-hukuncen layya.

Wurin Da Ake Sallar Idi Biyu

A sunna dai shi ne a yi sallar idi a filin sallah ba a masallaci ba, in akwai buƙata aka sallace ta a masallaci to babu laifi.

Abubuwan Da Ake So A Idi

1. Maza su yi ado da kyawawan kayansu, mata kuwa su fita sallah ba tare da ado da turare ba.

2. Mamu su sammakon zuwa, su shiga sahun farko

3. Ya tafi da wata hanya, ya dawo ta wata hanyar daban, a kan ƙafafunsa – in zai iya -. An karɓo daga Jabir – Allah ya yarda da shi – ya ce,«Manzon Allah ya kasance ranar idi, yana canza hanya» (Bukhari ne ya rawaito shi).

4. Ya ci dabino uku ko biyar kafin ya fita sallar ƙaramar sallah. Amma a babbar sallah kada ya ci komai har sai ya dawo.

5. Ana son a ɗan jinkirta sallah idin ƙaramar sallah, saboda musulmi ya samu damar bayar da zakkar fidda kai, ta isa zuwa waɗanda suka cancance ta. Amma babbar sallah ita ana so a yi ta da wuri.

Daga Hukunce-Hukuncen Idi

1. An karhanta sallar nafila kafin sallar idi da bayanta, sai dai in a masallaci za a yi ta, to sai a yi gaisuwar masallaci idan an shiga

2. Sunna ne idan sallar idi ta wuce, ko waniɓangarenta ya kubce wa mutum, ya ramata kamar yadda take, ya sallace ta raka'a biyu da kabbarorinta, haka ma abin da ya rasa daga cikinta ya rama shi kamar yadda take.

3. Allah Maɗaukakin Sarki ya shar'anta wa bayinsa a ƙarshen Ramadan su yi masa kabbara, Allah ya ce, {Don ku cika adadin kwanakin (Azumi) kuma don ku yi wa Allah kabbara a kan abin da ya shiryar da ku}[Al-baƙrah : 185]. Ma'anar ku yi wa Allah kabbara shi ne, ku girmama shi a cikin zukatanku da harsunanku.

Lafazin kabbarar shi ne : «Allahu Akbarul Lahu Akbar, La'ilaha Illal Lahu, Wal Lahu Akbar, Allahu Akbar, Walillahil Hamdu».

4. Sunna ne maza su ɗaga muryarsu da waɗannan kabbarori, mata kuwa za su ɓoye, saboda an umarci mace ta sassauta muryarta.

5. Zai fara kabbarar idi tun daga faɗuwar ranar daren idin, idan ya san da shigowar wata kafin faɗuwar rana, kamar a ce mutane sun cika azumi kwana talatin, ko an ga jinjirin watan Shawwal. Zai dakata da kabbara idan mutane sun fara sallar idi. Da babbar salla zai fara kabbara ne tun daga bayan sallar asubar ranar Arafa, zuwa sallar la'asar ɗin kwana ukun yanyane.

Faɗakarwa

1. Ana son musulmi su yi wa junansu murnar idi.

2. Ana son bayyana farin ciki da idi, da yi wa 'yan uwa da masoya da makusanta murna.

3. Idi wata dama ce da ya wajaba a ribace ta don sada zumuncin da aka yanke, da sulhunta wa tsakanin masu husuma.

4. Ba shar'anta ziyarar maƙabarta ba a ranar idi, don hakan ya saɓawa farin cikin da annashuwar da cikin idi.

5. An shar'anta yalwata wa iyali da tufafi da abinci da kayan cin daɗi, waɗanda Allah ya halatta, a ranar idi, saboda idi kwanaki ne na farin ciki da annashuwa. Allah ya ce, {Ka ce da falalar Allah da rahamarsa ku yi farin ciki, shi ne ya fi alheri a kan abin da suke tarawa} [Yunus : 58]

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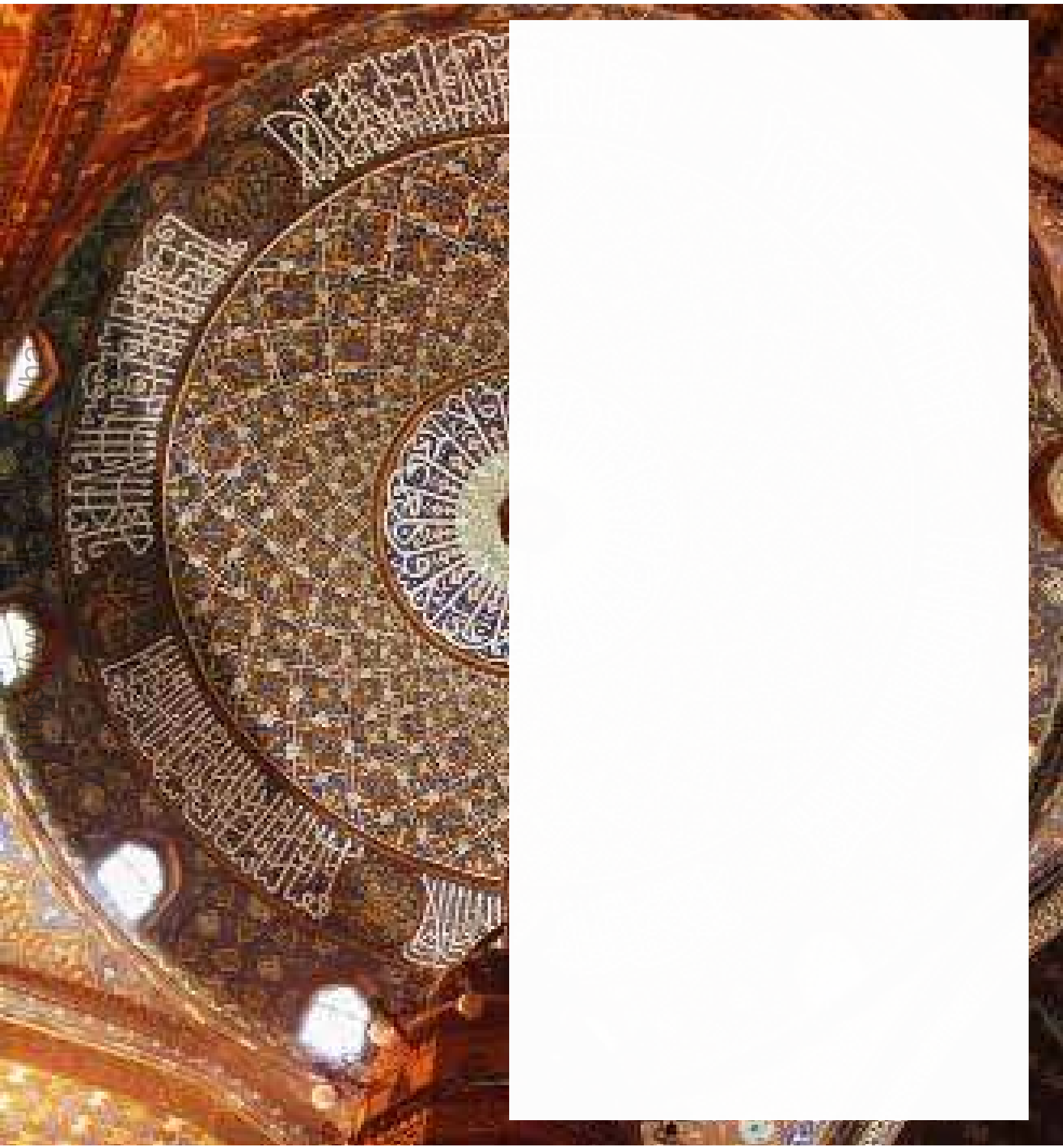
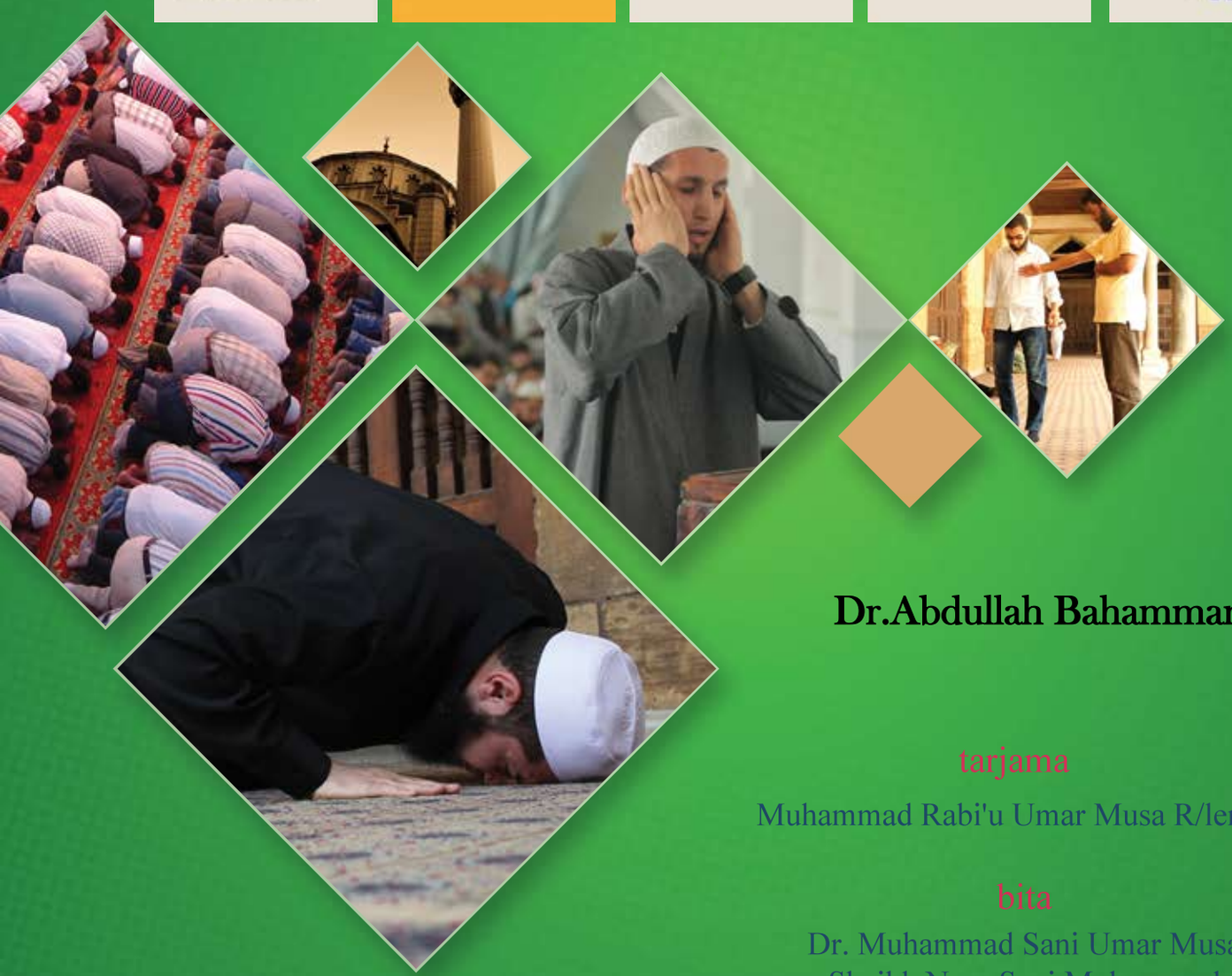


Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a sauqaqe

Tsarki | Sallah | Azumi | Zakkah | Hajji



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Sallar Jana'iza

19

Sallar Jana’iza

Shirya mamaci

Ana son halattar wurin wanda alamun mutuwa suka bayyana a gare shi, da tuna masa faɗin «La’ilaha Illal Lahu» saboda faɗin Manzon Allah (S.A.W) «Ku laƙƙanawa mamatanku Laa’ilah Illal Lahu» (Muslim ne ya rawaito shi).

Idan ya mutu a rufe idanunsa, a lulluɓe shi da mayafi, a gaggauta shirya shi da yi masa sallah da binne shi.

Hukuncin Yi Wa Mamaci Wanka Da Shirya Shi Da Binne Shi

Wanke mamaci da sanya masa likkafani, da yi masa sallah da binne shi, Farilla ne, idan wasu suka yi, sun ɗauke wa sauran laifi.

Abubuwan Da Ke cik

Shirya Mamaci
Hukunce-Hukuncen Wankan Mamaci
Yadda Ake Wanke Mamaci
Sanyawa Mamaci Likkafani
Sallar Jana'iza
Rukunan Sallar Jana'iza
Yadda Ake Sallar Jana'iza
Ɗaukan Mamaci Da Raka Shi Da Binne Shi
Ta'aziyya
Ziyarar Maƙabarta
Abubuwan Da Aka Hana A Jana'iza

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Hukunce-Hukuncen Jana'iza

1. Ya dace a zaɓi adali amintacce wanda ya san hukunce-hukuncen wanka, don yi wa mamaci wanka.

2. Za a gabatar da wanda mamaci ya yi wasiyya ya wanke shi, a wajen wanka, sannan makusantansa, idan sun san hukunce-hukuncen wanka, in kuwa ba su sani ba, a gabatar da wanda ya sani a kansu.

3. Namiji zai wanke maza, mace kuma zata wanke mata, miji da mata kowa zai wanke ɗan uwansa, saboda faɗin Manzon Allah (S.A.W) ga Aisha – Allah ya yarda da ita – ya ce mata : «Mene ne zai dameki idan kika mutu kafina, in wanke ki, in sanya miki likkafani, in miki sallah, sannan in binne ki» (Ibnu Majah ne ya rawaito shi). Maza ko mata za su iya wanke yara ƙanana waɗanda ba su kai shekara bakwai ba. Baya halatta namiji ko mace su wanke kafiri, ko su ɗauki jana'izarsa, ko sanya masa likkafani, ko yi masa sallah, koda kuwa ɗan uwansu ne, misali kamar babansu.

4. Ba a yi wa wanda ya yi shahada a yaƙi wanka, ba a sanya masa likkafani, ba a yi masa sallah, ana binne shi ne da tufafinsa.

5. Idan ɓari ya kai wata huɗu, to za a yi masa wanka, a sanya masa likkafani, a yi masa sallah, saboda bayan wata huɗu ya riga ya zama mutum.

6. Sharaɗi ne ruwan da za a wanke mamaci da shi ya zama mai tsarki halatacce. Kuma ya zama an yi masa wankan a wuri keɓantacce. Baya halatta duk wanda bai da alaƙa da wankan ya zo wurin.

Yadda Ake Wa Mamaci Wanka

1, A sanya mamaci akan wani gado, sannan a rufe al'aurarsa, a cire masa kayansa, a rufe shi daga ganin mutane a wani ɗaki ko makamancinsa.

2. Ana son mai wanka ya lulluɓe hannayensa da wani ƙyalle a yayin wankan.

3. Mai wanka zai ɗaga kan mamaci, kamar zai zaunar da shi, ya sanya hannunsa akan cikinsa, ya tatsa, sannan ya tsaftace masa gabansa da duburarsa, ya wanke abin da yake wurin na najasa.

Zai yi niyyar wanka, ya yi bisimillah

5. Mai wanka zai yi wa mamaci alwala irin alwalar sallah, sai dai banda shaƙa ruwa da face wa, kurum zai shafa ruwa ne a bakinsa da hancinsa.

Zai wanke kan mamaci da gemunsa da ruwan magarya, ko sabulu, ko makamancin haka.

7. Zai wanke ɓangaren dama, sannan ɓangaren hagu, sannan ya ƙarasa wanke sauran jikin

8. Ana so a wankin ƙarshe ya sanya kafur.

9. Za shafe jikin mamaci da tawul

Za kawar wa mamaci abin da aka shar'anta kawar wa, na farce da gashin hammata da na mara.

10. Ana kitsa gashin mace, a jefa shi bayanta.

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Faɗakarwa :

Wajibi shi ne wanki ɗaya, idan an samu tsafta da shi. Amma mustahabbi ne a yi guda uku, koda kuwa ɗaya ya tsaftace mamacin.

- Idan wanke mamaci ya gagara saboda rashin ruwa, ko kuma saboda ƙunar dake jiki, to za a yi masa taimama da ƙasa.

- Ana son wanda ya yi wa mamaci wanka shi ma ya yi wanka, bayan ya yi masa

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Ana ɗaga kan mamaci

Gadon ɗora mamaci

Yana danna cikinsa

Ana wa mamaci alwala

Ana shafar baki da hanci

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Sanya wa mamaci likkafani

Sunnah a yi wa namiji likkafani da mayafi uku, farare na auduga, wanda baya siffata fata, kuma yana rufe dukkan jiki, babu kuma wuce gona da iri a cikinsa.

Mace kuwa ana mata likkafani da tufafi biyar, na auduga, a sa kwarjalle da mayafi, da riga da mayafi biyu waɗanda za a lulluɓeta da shi.

Yaro kuma ana yi masa likkafani da tufa ɗaya, amma halal ne a yi masa da uku, yarinya kuma a sa mata riga da mayafi biyu.

2. Za a kawo mayafan guda uku, ya sanya musu turaren wuta, saboda faɗin Manzon Allah (S.A.W) «Idan zaku sawa mamaci turaren Turaren wuta wata, ku sa masa shi wutiri» (Ibnu Hibban ne ya rawaito shi).

3. Za a sanya mayafan na guda uku, ɗaya kan ɗaya, sannan a sanya turaren kaafur ko anbar ko almisk ko makamancinsa, sai dai in mamacin yana cikin Ihrami ne, to shi baza sa masa turare ba, ba za a shafa masa ba, saboda faɗin Manzon Allah (S.A.W) : «Kada ku shafa masa turare» (Bukhari ne ya rawaito shi).

Za a kwantar da mamaci a kan waɗannan mayafai, sannan sai a nannaɗe shi a cikinsu, a ɗora bangaren hagu a dama, ɓangaren dama a hagu, haka ma za nannaɗe mayafi na biyu, haka ma na uku, a sanya sauran a kansa a ɗaure don kada su watse. A kunce su yayin da za a binne shi.

Ana amfani da man kaafur

Rufe dukkan jiki shi ne wajibi, idan ba a samu ba, sai ‘ya guntuwar tufa, wadda baza ta rufe dukkan jiki ba, sai rufe kai, a sanya ciyawar «Izkhir» Izkhir : wani tsiro ne mai ƙanshi a wajen ƙafafun, saboda abin Khabbab ya rawaito na ƙissar Mus’ab ɗan Umair ya ce, «Sai Manzon Allah (S.A.W) ya umarce mu mu rufe kansa, mu sanya ciyawa a wajen ƙafafunsa» (Bukhari ne ya rawaito shi)

6. Wanda ya mutu yana cikin Ihrami ana yi masa likkafani da tufafin ihraminsa, ba a rufe kan namiji, saboda faɗin Manzo Allah (S.A.W) «Ku wanke shi da ruwa da magarya, ku yi masa likkafani a tufafinsa biyu, kada ku sanya masa turare Turare, kada ku rufe kansa, saboda za a tashe shi ranar alƙiyama yana mai talbiyya» (Bukhari ne ya rawaito shi).

Rufe dukkan jiki

https://www.al-feqh.com/ha

Sallar Jana'iza

Rukunan Sallar Jana'iza

1 – Tsayuwa idan da iko

2 – Kabbarori huɗu

3 – karanta Fatiha

4 – Salati ga Annabi (S.A.W)

5 – Yi wa mamaci addu'a

6 – Jerantawa

7 – Sallama

Sunnonin Sallar Jana'iza

1 – Yin A'azu kafin fara karatu

2 – Addu'a ga kansa da sauran musulmi

3 – Boye karatu

4 – Yawaita sahu, su zama uku ko fiye.

Siffar sallar jana'iza

Liman zai tsaya daidai kan mamaci in namiji ne, a tsakiya in mace ce, mamu kuma zasu tsaya a bayansa, kamar yadda ake sauran salloli, sannan ya yi kabbara huɗu, kamar yadda zai zo

1 - Zai yi kabbarar farko, wadda ita ce kabbarar harama, ya yi A'azu, ya yi bismillah, ba zai yi addu'ar buɗe sallah ba, sannan ya karanta fatiha.

2 – Zai yi kabbara ta biyu, ya yi salati ga Annabi (S.A.W) irin salatin da ya zo a wajen tahiyar ƙarshe

3 – Zai kabbara ta uku, ya yi mamaci da kansa addu'a, da sauran musulmi gabaɗaya, daga cikin abin da zai ce, «Allahummag fir lahu, War'hamhu, wa'afihi wa'afu anhu, wa akrim nuzalahu, wawassi madkhalahu, wagsilhu bil ma'i wassalj, wal bard, wanniƙihi minal khaɗaya kama yunaƙƙas saubul abyadu minad danas, wa abdilhu daran khairan min darihi, wa ahlan khairan min ahlihi, wa zaujan khairan min zaujihi, wa adkhilhul Jannah, wa aizhu min azabik ƙabri au min azabin nar» (Muslim ne ya rawaito shi).

Ma'ana : «Allah ka yi masa gafara, ka jiƙansa, ka ba shi Bari shi ne wanda aka haifa kafin lokacin haihuwarsa lafiya, ka yi masa afuwa, ka girmama masaukinsa, ka yalwata mashigarsa, ka wanke shi da ruwa da ƙanƙara da sanyi, ka tsarkake shi daga zunubai kamar yadda ake tsarkake tufa fara daga datti, ka canza masa gidan da ya fi na shi, da iyalan da suka fi na shi, da matar da tafi ta shi, ka shigar da shi Aljannah, ka tseratar da shi daga azabar ƙabri, ko kuma azabar wuta Dan gaba : ma'ana wanda zai yi gaba»(Bukhari ne ya rawaito shi).

Idan mamacin yaro ne ko ɓari ne, sai ya ce, «Allahummaj alhu zukhran Li walidaihi, wa faraɗan, wa ajaran, wa shafi'an li mujaban» Ma'ana : Ya Allah ka sanya shi ya zama tanadi ga iyayensa, da ɗan gaba (zuwa Aljannah) mai ceto, wanda ake amsa wa addu'a».

4 – Zai yi kabbara ta huɗu, sai ya yi ɗan shiru, sannan sai ya yi sallama ɗaya a damarsa, ko sallama biyu.

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Ɗaukar Mamaci Da Raka Shi Da Binne Shi

Idan aka gama sallah, to sunna ne a yi gaggawar ɗaukansa zuwa ƙabari. Ana son wanda ya bi jana'izar ya yi tarayya wajen ɗaukanta, hakanan sunnah ne ga wanda zai shigar da mamaci ƙabari ya ce, «Bismillah, Wa'ala Millati Rasulillahi» Ma'ana : «Da sunan Allah, a kan addinin Manzon Allah»(Tirmizi ne ya rawaito shi). Ya sanya mamacin a cikin lahadinsa Lahdi : Shi ne a yi haƙa mai zurfi, sannan sai a rarake gefen alƙibla, inda za a sanya mamaci (ƙabarinsa) a kan ɓangaren dama, fuskarsa tana kallon alƙibla, sannan ya kwance ƙullin likkafanin, sai kuma a rufe bakin ƙabarin da bulo.

Sunna ne ga wanda ya zo wajen binnewa ya cika hannunsa da ƙasa, ya zuba a cikin ƙabarin sau uku, sannan zai rufe ƙabarin da ƙasa, a ɗaga shi daidai tsawon ɗani ɗaya, a sanya tsakuwowi da duwatsu a kai, a yayyafa ruwa, ba laifi a sanya dutse a gefen ƙabarin don ya zama alama.

Ta'aziyya

Ana son a yi wa dangin mamaci ta'aziyya, saboda hakan yana kwantar musu da hankali, ya sauwaƙa musu musiba, da kwaɗaitar da su a kan haƙuri.

Ta'aziyya tana inganta da kowanne lafazi, da zai biya buƙata, kamar ya ce, «Abin da Allah ya karɓa na shi ne, abin da ma ya bayar na shi ne, kuma komai a wajensa yana da lokacin sanannane» (Bukhari ne ya rawaito shi). da makamancin haka.

Ziyarar Maƙabarta

An shar'anta wa maza ziyartar maƙabarta don wa'azantuwa da addu'a ga mamaci, saboda faɗin Manzon Allah (S.A.W) : «Da na hanaku ziyartar maƙabarta, ku ziyarce ta, haƙiƙa tana tuna muku lahira» (Muslim ne ya rawaito shi).

Daga cikin abin da ya zo na addu'a yayin ziyarar maƙabarta akwai faɗin «Assalamu Alaikum Dara ƙaumin mumina, wa inna in sha Allahu bikum lahiƙuna» (Muslim ne ya rawaito shi)

Ko kuma ya ce, «Assalamu ala ahlil diyari minal mumina wal muslimeena, yarhamullahu mustaƙdimina minna wal musta'akharina, wa inna in sha Allahu bikum lahiƙuuna» «As'alu Laha lana wa lakumul Afiya» (Muslim ne ya rawaito shi)

Idan ya yi musu da addu'a da rahama da gafara da makamancin haka, ya halatta.

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Fitar Mata Zuwa Jana'iza

Fitar mata zuwa jana'iza ba shari'a ba ne, saboda abin da ya tabbata daga Ummu Aɗiyya – Allah ya yarda da ita – ta ce, «An hana mu bin jana'iza, amma ba tsananta mana ba».

Tarayya wajen ɗaukar jana'iza

Kabari (lahad)

Yana cika hannayensa da ƙasa yana zuba wa a kan ƙabari

Alama a kan ƙabari

Abin Da Aka Hana A Jana’iza

1 – Kuka da ihu, da bayyana raki, da fushi da hukuncin Allah da ƙaddararsa. Manzon Allah (S.A.W) ya ce, «Mai kuka da ihu idan bata tuba ba kafin ta mutu, za a tashe ta ranar alƙiyama, tana sanye da wandon narkakkiyar dalma»(Muslim ne ya rawaito shi).

2 – Yaga riga, da marin kumatu da ihu, da tsige gashi ko aske shi (saboda nuna baƙin ciki).

Manzon Allah (S.A.W) ya ce, «Baya cikinmu wanda ya doki kumatu, ko ya yaga riga, ko ya yi da’awa irin ta jahiliyya» (Muslim ne ya rawaito shi)

3 – Haskaka Maƙabarta. An karɓo daga Abdullahi ɗan Abbas – Allah ya yarda da shi – ya ce, «Manzon Allah (S.A.W) ya tsinewa mata masu ziyartar maƙabarta, da waɗanda suke riƙon maƙabarta masallaci da waɗanda suke sa mata fitilu» (Tirmizi ne ya rawaito shi).

4 – Zama a kan ƙabari, ko yi masa fenti, ko gini a kansa. An karɓo daga Jabir – Allah ya yarda da shi – ya ce, «Manzon Allah (S.A.W) ya hana a yi wa ƙabari filasta, ko a zauna a kansa, ko a yi gini a kansa» (Muslim ne ya rawaito shi).

5 – Neman albarka da ƙabarurruka, da yi masa ɗawafi, da roƙon matattu biyan buƙata, yin hakan shirka ne idan ya ƙudurce cewa hakan zai amfane shi ko ya cutar da shi, saboda babu wani mai amfanarwa ko cutarwa sai Allah. Allah Maɗaukakin Sarki ya ce, {Ka ce ni bana mallakar wa kaina amfani ko cuta, sai dai abin da Allah ya so}[Al-aaraf : 188].

6 – Binne mamaci a masallaci, ko gina masallaci a kan ƙabarurruka, ko yin sallah zuwa gare su. Manzon Allah (S.A.W) ya ce, «Allah ya la’anci Yahudu da Nasara, sun riƙi ƙaburburan Annabawansu masallatai»(Bukhari ne ya rawaito shi).

Baya halatta a haskaka maƙabarta ko a yi mata fenti.

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Baya halatta a yi ɗawafi ga ƙabururruka

Shirya abinci ga iyalan mamaci

Wasu Daga Hukunce-Hukuncen Jana'iza

1 – Wanda sallar jana'iza ta wuce shi, to sai ya yi wa mamacin salla kafin a binne shi, ko bayan an binne shi, saboda abin da ya tabbata daga Annabi (S.A.W) a cikin ƙissar matar nan da take tsaftace masallaci, Manzon Allah (S.A.W) ya yi mata sallah a ƙabarinta (Bukhari ne ya rawaito shi).

2 – Ana so a yi wa iyalan mamaci abinci, saboda sun shagala da abin da ya same su, ba za su iya yin abinci ba. Dalili abin da aka rawaito cewa iyalan Ja'afar da wani ya mutu a cikinsu, Manzon Allah (S.A.W) ya ce, «Ku yi wa iyalan Ja'afar abinci, saboda abin da zai shagaltar da su ya zo musu»(Abu Dawud ne ya rawaito shi).

3 – Halal ne a yi wa mamaci kuka idan babu ɗaga murya a cikinsa, da fushi da ƙaddarar Allah. Manzon Allah (S.A.W) lokacin da ɗan sa Ibrahim ya mutu, ya ce, «Haƙiƙa ido yana hawaye, zuciya tana baƙin ciki, ba zamu faɗi wani abu ba, sai wanda Ubangijinmu zai yarda da shi. Haƙiƙa mu muna baƙin cikin rabuw a da kai ya Ibrahim» (Bukhari ne ya rawaito shi).

4 – Wanda ya yi shahada a fagen yaƙi, ana binne shi da tufafinsa da ya yi shahada da su, ba a masa wanka, ba a masa sallah, saboda abin da ya tabbata Manzon Allah (S.A.W) «ya yi umarni abin ne shahidan Uhud a cikin jininsu, ba a yi musu wanka ba»(Bukhari ne ya rawaito shi)

5 – Idan mai ihramin aikin hajji ko umara ya mutu, to za a yi masa wanka, amma ba za a sa masa turare ba, ba za a rufe kansa ba, za a yi masa sallah, saboda abin da ya tabbata daga Annabi (S.A.W) ya ce dangane da mutumin nan da ya mutu yana cikin ihramin aikin hajji, ya ce, «Ku wanke shi da ruwa da magarya, ku yi masa likkafani a tufafinsa biyu, kada ku sanya masa turare, kada ku rufe kansa, saboda za a tashe shi ranar alƙiyama yana mai talbiyya» (Bukhari ne ya rawaito shi)

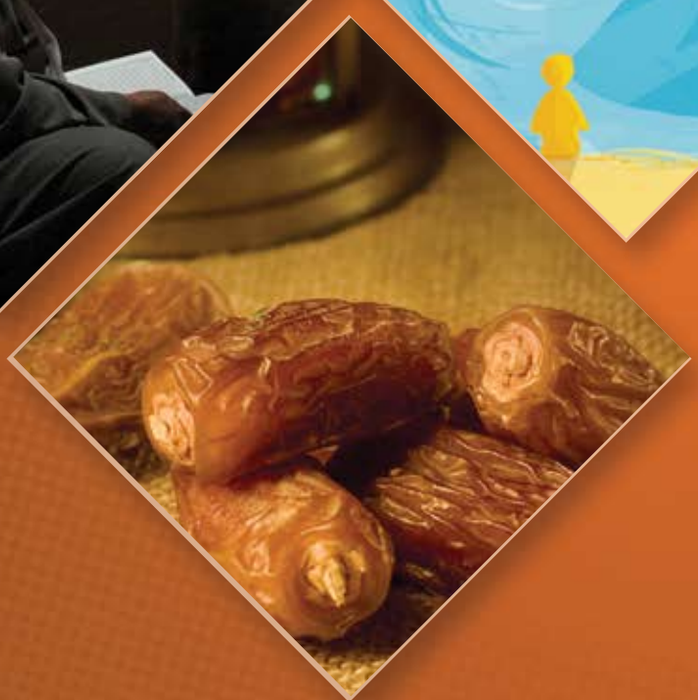
Ana binne shahidi a cikin tufafinsa

https://www.al-feqh.com/ha

Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a sauqaqe

Tsarki | Sallah | Azumi | Zakkah | Hajji



د. عبدالله بن سالم باهمام

tarjama

Muhammad Rabi'u Umar Musa R/lemo

bita

Dr. Muhammad Sani Umar Musa
Shaikh Nura Sani Muhammad

Rukunan Azumi Da Abubuwan Da Suka Halatta, Da Waxanda Ake So, Da Waxanda .Ake Qi, Da Waxanda Suke Vata Shi

https://www.al-feqh.com/ha/category/azumi

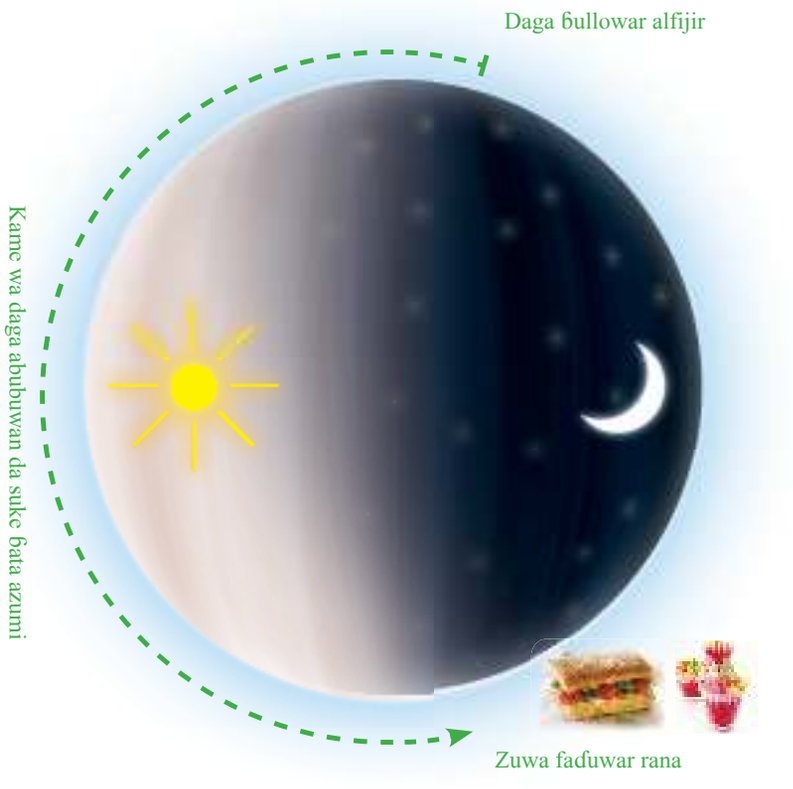
Abubuwan Da Ke ciki

Rukunan Azumi
Abubuwan da suka halatta ga mai azumi
Abubuwan da ake so ga mai azumi
Abubuwan da ake ƙi ga mai azumi
Abubuwan da suke ɓata azumi

Rukunan Azumi

Rukuni Na Farko : Kame Wa Daga Barin Abubuwan Da Suke Karya Azumi, Tun Daga Ɓullowar Alfijir Har Zuwa Faɗuwar Rana.

Saboda faɗin Allah Maɗaukakin Sarki : "Ku ci, ku sha, har sai farin zare ya bayyana gare ku daga baƙin zare. Sannan ku cika azumi zuwa dare" (Albaƙara : 187). Abin da ake nufi da farin zare da baƙin zare shi ne, hasken rana da duhun dare.



Rukuni Na Biyu: Niyya

Ita ce mai azumi ya yi nufin kamewa daga abubuwan da suke karya azumi da niyyar ibada, saboda faɗin Manzon Allah ﷺ «Dukkan ayyuka sai da niyya, kuma kowane mutum yana da sakamakon abin da ya niyyata"[1].

(1) Ibn Majah ne ya rawaito shi

https://www.al-feqh.com/ha/category/azumi

Wanda ya karya azumi a bisa kuskure

Idan mai azumi ya ci abin ci, yana mai zaton rana ta faɗi, ko kuma yana zaton alfijir bai ɓullo ba, amma sai saɓanin haka ya bayyana, to babu ramuwa a kansa, saboda faɗin Allah Maɗaukakin Sarki : "Babu laifi a kanku cikin abin da kuka kuskure yin sa, amma abin da zukatanku suka yi da gangan (shi ne wanda Allah yake kama ku da shi) Allah mai yawan gafara ne mai jin ƙai". (Al-ahzab : 5). Hakanan saboda faɗin Manzon Allah ﷺ "Haƙiƙa Allah ya ɗauke wa al'ummata laifin kuskure, da mantuwa, da abin da aka tilasta su a kai"[1].

Abubuwan Da Suka Halatta Ga Mai Azumi

An halattawa mai azumi ya yi wanka

1 – Yin wanka da zama a cikin ruwa don jin sanyi.

An halatta wa mai azumi ya ɗandana abinci

2 – Haɗiye yawu da kaki.

3 – Ɗandanar abinci da harshe, da sharaɗin kada wani abu daga cikinsa ya wuce masa maƙogwaro.

An halatta wa mai azumi ya shaƙi ƙanshi

4 – Shaƙar ƙanshi, da abubuwan da suke gyara yanayi

Yin asawaki ga mai azumi

An shar'anta wa mai azumi ya yi aswaki a kowane lokaci, kafin zawalin rana ko bayansa, da ɗanye ko busasshe. Sai dai ya yi taka-tsantsan kada wani abu ya wuce masa maƙogwaro,

An halatta wa mai azumi ya yi asuwaki

(1) **Bukhari da Muslim ne suka rawaito shi**

saboda hakan yana karya azumi.

Abubuwan Da Ake So Ga Mai Azumi

1 – Sahur Da Jinkirta Shi Zuwa Daf Da Kiran Sallar Asuba

Saboda faɗin Manzon Allah ﷺ "Ku yi sahur, a cikin sahur akwai albarka"[2]. Hakan yana tabbata da cin abinci mai yawa ko kaɗan, koda kuwa da kurɓar ruwa ne, saboda faɗin Manzon Allah ﷺ "Sahur abinci ne mai albarka, kada ku kyale shi, koda kuwa ɗayanku ya kurɓi ruwa ne. Haƙiƙa Allah da Mala'ikunsa suna salati ga masu yin sahur"[3].

Ana son jinkirta sahur. An karɓo daga Zaid ɗan Sabit – Allah ya yarda da shi – ya ce, "Mun yi sahur tare da Manzon Allah ﷺ sannan muka tashi zuwa sallah" Anas ɗan Malik ya ce, "Yaya tazarar take tsakaninsu?" Sai ya ce, "Gwargwadon karanta aya hamsin"[4].

Yin sahur koda kurɓar ruwa ne

Sha yayin da ake kiran sallah

Idan mai azumi ya ji kiran sallah, kuma a hannunsa akwai abin sha, to zai iya ƙarasa shanye abin sa. An karɓo daga Abu Huraira – Allah ya yarda da shi – ya ce, Manzon Allah ﷺ ya ce, "Idan ɗayanku ya ji kiran sallah, alhali kwanon sha yana hannunsa, to kada ya ajiye shi, har sai ya gama biyan buƙatarsa daga gare shi"[5].

2 – Gaggauta Buɗa Baki

Ana so mai azumi ya gaggauta buɗa baki,

(2) **Bukhari da Muslim ne ya rawaito shi**
(3) **Ahmad ne ya rawaito shi**
(4) **Bukhari da Muslim ne suka rawaito shi**
(5) **Bukhari da Muslim ne suka rawaito shi**

da zarar ya tabbatar da rana ta faɗi, saboda faɗin Manzon Allah ﷺ "Mutane ba za su gushe da alheri ba, matuƙar suna gaggauta buɗa baki"(1).

Ana son yin buɗa baki da dabino wanda ba bushasshe ba, (Ruɗab) , idan bai samu ba to sai ya yi da dabino bushasshe, kuma dabinon ya zama mara (uku, biyar d.s) idan bai samu ba, to ya kurɓi ruwa, saboda hadisin Anas ɗan Malik – Allah ya yarda da shi – ya ce, "Manzon Allah ya kasance yana buɗa baki da dabino ɗanye kafin ya yi sallah, idan bai samu dabino ɗanye ba, sai ya yi da dabino busasshe, idan bai samu ba, sai ya sha ruwa". Idan mai azumi bai samu abin da zai yi buɗa baki da shi ba, to ya yi niyya a zuciyarsa cewa ya yi buɗa baki, hakan ya isar masa(2).

3 – Addu'a Yayin Buɗa Baki

Saboda ya tabbata Manzon Allah ﷺ ya kasance idan ya yi buɗa baki yana cewa : «Kishirwa ta tafi, jijiyoyi sun jiƙa, Lada ya tabbata in Allah ya so"(3). Manzon Allah ﷺ ya ce, "Mai azumi yana da addu'ar da ba a mayarwa yayin buɗa baki"(4).

4 – Barin Maganganun Banza Da Batsa

Saboda faɗin Manzon Allah ﷺ «Idan ranar azumin ɗayanku ce, to kada ya yi batsa, kada ya yi hayaniya, idan wani ya zage shi, ko ya yi faɗa da shi, to ya ce, "ni mutum ne mai azumi"(5)

5 – Yawaita Ibada

Kamar karanta Alƙur'ani, da ambato Allah (Zikiri) da sallar Asham, da tsayuwar dare, da tsayuwar daren lailatul Kadari, da nafilfili na yau da kullum, da sadaka, da kyauta, da bayar da buɗa bakin ga masu azumi, da yin umara, saboda kyawawan ayyuka a cikin watan Ramadan ana ninninka su. An karɓo daga Ɗan Abbas – Allah ya yarda da shi – ya ce, "Manzon Allah ﷺ ya fi dukkan mutane kyauta, ya kasance lokacin da ya fi kyauta shi ne a cikin Ramadan, lokacin da Mala'ika Jibrilu yake haɗuwa da shi. Mala'ika Jibrilu yana haɗuwa da shi a kowane dare a cikin Ramadan, ya yi karatun Alƙur'ani tare da shi. Manzon Allah ﷺ ya fi kowa kyauta lokacin da Mala'ika Jibriru ya haɗu da shi, ya fi iska sakakkiya kyauta"(6).

Abubuwan Da Ake Ki Ga Mai Azumi

1 – Tsanantawa Wajen Kurkure Baki Da Shaƙa Ruwa

Saboda kada ruwan ya wuce masa zuwa ciki, Manzon Allah ﷺ ya ce, "Ka shaƙa ruwa sosai, sai dai idan azumi kake"(7).

2 – Sumbata Ta Sha'awa

Ba a so mai azumi ya yi sumbata idan da tsoron zubar da maniyyi ko ta da sha'awa.

Wajibi ne a kan mai azumi ya nisanci duk wani abin da zai tayar masa da sha'awa ya motsa ta. Idan ya amince da kansa cewa babu abin da zai faru gare shi in ya yi sumbar, to ba laifi ya yi. An karɓo daga Aishatu – Allah ya yarda da ita – ta ce, «Manzon Allah ﷺ ya kasance yana sumbata, yana runguma alhali yana azumi. Ya fi kowa fin ƙarfin sha'awarsa»(8). Saboda haka ba a so matashi ya yi rumguma. Amma tsoho babu komai. An karɓo daga Abu Hurairata – Allah ya yarda da shi – ya ce, "Wani mutum ya tambayi Annabi ﷺ dangane da mai azumi ya yi rumguma, sai Manzon Allah ya yi masa rangwame. Sai wani mutumin daban ya zo, ya tambayi Manzon Allah ﷺ a kan hakan, sai ya hana shi. Sai ga shi wanda Manzon Allah ya yi wa rangwame tsoho ne, wanda Manzon

(1) Abu Dawud ne ya rawaito shi
(2) Tirmizi ne ya rawaito shi
(3) Abu Dawud ne ya rawaito shi
(4) Ibn Majah ne ya rawaito shi
(5) Bukhari da Muslim ne ya rawaito shi
(6) Bukhari ne ya rawaito shi.
(7) Abu Dawud ne ya rawaito shi.
(8) Bukhari da Muslim ne suka rawaito shi

Allah ya hana matashi ne”[1].

Shan Azumi Saboda Aiki

Ba ya halatta ga wanda yake aiki a gaban wuta, ko wani aiki mai wahala ya sha azumi, saboda daidai yake da kowa, shi ma an wajabta masa ya yi azumi.

Abubuwan da Suke Bata Azumi

1 – Ci da sha da gangan da rana a Ramadan

Ci da sha da gangan yana ba ta azumi

Saboda faɗin Allah Maɗaukakin Sarki : “Ku ci ku sha, har sai farin alfijir ya bayyana gareku daga duhun dare, sannan ku cika azumin zuwa dare” (Albaƙara : 187).

Faɗakarwa :

- Wanda ya manta ya ci ko ya sha azuminsa na nan, bai karye ba, sai dai ya wajaba a kansa ya kame (ya daina cin ko shan) lokacin da ya tuna. Saboda faɗin Manzon Allah ﷺ «Wanda ya manta yana azumi ya ci ko ya sha, to ya cika azuminsa, Allah ne ya ciyar da shi ya shayar da shi”[2]

- Azumi yana ɓaci da duk abin da ya isa cikin ciki, ta hanyar baki ko hanci, daga cikin abubuwan da suke ɗaukar ma’anar abinci ko abin sha, kamar allurar abinci. Amma allurar da ba ta abinci ba ce, kamar allurar (Penicillin) da makamancinta, azumi ba ya ɓaci da ita, saboda ba ci ba ne, ba sha ba ne, ba kuma madadinsu ba ne.

Allurar Ibinci ana karya azumi

Allurar (Penicillin) ba ta karya azumi

Maganin da yake kamar abinci yana karya azumi

Abin da ya shiga ciki ta hanyar baki saboda wata buƙata, kamar inhaler da sauransu ba ya ɓata azumi.

Inhaler (maganin Asma) ba ta karya azumi

Kwalli da maganin ciwon ido da kunne da makamantansu ba sa karya azumi, saboda ba wani dalili da yake nuna ɓacin azumi da su. Sannan kuma ido ba hanyar shigar abinci ba ce wanda aka saba da ita, haka ma maganin ɗigawa a kunne da hanci. Sai dai abin da ya fi a kiyaye wajen amafani da shi[3].

Maganin ciwon ido ba ya karya azumi

saboda Manzon Allah ya hana tsanantawa wajen shaƙa ruwa ga mai azumi. Sannan kuma kafa ce ta kai abu zuwa ciki.

Idan mai azumi ya ci abin da ba abinci ba, ko kuma ya ci wani abin da yake cutarwa, kamar taba, to wannan azuminsa ya ɓaci, saboda ya ci abin ko ya sha ta hanyar da aka saba, ita ce baki, kuma wannan abin yana matsayin ci da sha.

Shan taba yana karya azumi

(1) Abu Dawud ne ya rawaito shi
(2) Muslim ne ya rawaito shi
(3) Tirmizi ne ya rawaito shi

Azumi ba ya ɓaci da abin da yake da wahalar kauce masa ba, kamar ƙurar kan hanya, da abin da yake maƙalewa na abinci a jikin haƙora.

Sauran abincin da ya maƙale a haƙori ba ya karya azumi

2 – Saduwar Mace Da Namiji

Saboda faɗin Allah Maɗaukakin Sarki: "An halatta muku saduwa da matanku a cikin daren azumi" (Albaƙara : 187) don haka duk wanda ya sadu da mace yana azumi, to azuminsa ya ɓaci, zai rama azumin wannan ranar, kuma akwai kaffara mai tsanani a kansa, ita ce 'yanta baiwa, idan bai samu ba, sai ya yi azumin wata biyu a jere, idan ba zai iya ba, sai ya ciyar da miskinai sittin, saboda hadisin da ya tabbata daga Abu Hurairata – Allah ya yarda da shi – ya ce, "Wani mutum ya zo wajen Manzon Allah ﷺ ya ce, "Na halaka". Sai Manzon Allah ya ce masa "Me ye ya faru?" Sai ya ce, "Na aukwa wa matata a cikin watan Ramadan". Sai Manzon Allah ya ce masa, "Za ka iya 'yanta baiwa?" Sai ya ce, "A'a". Sai ya ce masa, "Za ka iya azumi wata biyu a jere?" Sai ya ce, "A'a" sai ya ce masa "To za ka iya ciyar da miskinai sittin?" Sai ya ce, "A'a". Sai Manzon Allah ya ce masa, "To zauna". Sai ya zauna, sai aka kawo wa Manzon Allah ﷺ kwandon dabino, ya karɓa ya cewa wannan mutumin, "karɓi wannan ka yi sadaka da shi". Sai mutumin ya ce, "In bai wa wanda ya fi mu talauci!? Sai Manzon Allah ﷺ ya yi dariya har haƙoransa suka bayyana, ya ce, "Ciyar da iyalanka da shi"[1].

Ana jeranta matakan kafffara kamar yadda ta zo, mutum ba zai ciyar ba, har sai idan ba zai iya azumi ba, ba kuma zai yi azumi ba, sai in ba zai iya 'yanta bawa ba".

Kaffara tana wajaba a kan matar da mijinta ya sadu da ita da azumi idan da yardarta aka yi. Amma idan mijin nata ne ya tilasta ta, to azuminta ya karye, za ta ramuwa, amma ba za ta yi kaffara ba.

(1) Bukhai da Muslim ne suka rawaito shi.

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Lalurorin Da Suke Sa Asha Azumi A Ramadan

https://www.al-feqh.com/ha/category/azumi

Lalurorin Da Suke Sa Asha Azumi A Ramadan

1 – Rashin Lafiya

An halattawa marar lafiya ya sha azumi, saboda faɗin Allah Maɗaukakin Sarki : "Wanda ya zama ba ya da lafiya a cikinku, ko kuma yake kan tafiya, to ya rama wasu kwanakin daban" (Al-baƙara : 184).

* Rashin lafiyar da aka yi rangwame a sha azumi saboda ita, ita ce rashin lafiyar da mai azumi zai yi wahala da ita, ko kuma zai cutu da ita.

Shan Ruwan Marar Lafiya

Idan marar lafiya ya sha azumi, kuma rashin lafiyarsa ta zama ana sa ran ya warke, to wannan zai rama kwanakin da ya sha, a duk lokacin da ya warke, saboda faɗin Allah Maɗaukakin Sarki : «Wanda ya zama ba ya da lafiya a cikinku, ko kuma yake kan tafiya, to ya rama a wasu kwanakin daban" (Al-baƙara : 184).

Idan rashin lafiyar ya zama ba wanda ake san ran warke wa ba ne, ko rashin lafiya ne na dindindin, ko kuma tsoho ne wanda ba ya iya azumi a koyaushe, to zai ciyar da miskini rabin sa'i a kullum[1], na shinkafa ko kuma makamancinta daga abin da ake ci a garin.

2 – Tafiya

An halattawa matafiyi ya sha ruwa a Ramadan, amma wajibi ne a kansa ya rama, saboda faɗin Allah Maɗaukakin Sarki : « Wanda ya zama ba ya shi da lafiya a cikinku, ko

(1) Sa'i ɗaya shi ne, gwargwadon tafi huɗu na mutum matsaikaci.

kuma yake kan tafiya, to ya rama a wasu kwanakin daban” (Al-baƙara : 184).

Tafiyar da ta halatta a sha azumi saboda ita, ita ce wadda ake yin ƙasaru a cikinta, wadda a alada ake ce mata tafiya, sannan ta zama tafiya ce ta halal. Idan tafiyar saɓo ce, ko kuma tafiyar da za a yi don kawai a sha azumi, to ba ya halatta a sha azumi a wannan tafiya.

Idan matafiyi ya yi azumi, azuminsa ya yi, saboda hadisin Anas ɗan Malik – Allah ya yarda da shi – ya ce, “Mun kasance muna tafiya tare da Manzon Allah ﷺ. Mai azumi a cikinmu bai aibata wanda ba ya azumi, hakanan wanda ba ya azumi bai aibata wanda yake azumi”(1). Sai dai da sharaɗin kada azumin ya yi masa wahala, idan ya yi masa wahala, ko kuma ya cutu da shi, to ya ajiye azumin shi ya fi. Saboda Annabi ﷺ ya ga wani mutum a tafiya yana azumi, an masa rumfa saboda tsananin zafin rana, mutane sun kewaye shi, sai Manzon Allah ﷺ ya ce, “Ba ya cikin aikin alheri yin azumi a halin tafiya”(2).

(1) Bukhari ne ya rawaito shi
(2) Bukhari ne ya rawaito shi

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3 - Ciki Da Shayarwa

Mai ciki ko mai shayarwa idan suka ji tsoron cutuwa idan suka yi azumi, to sai su sha azumin, su rama kamar yadda marar lafiya yake ramawa, saboda faɗin Manzon Allah ﷺ "Haƙiƙa Allah Maɗaukakin Sarki ya sauke wa matafiyi azumi, da rabin sallah, haka ma an sauke wa mai ciki da mai shayarwa azumi"(1). Idan kuwa mai shayarwa ta ji tsoron cutuwar ɗanta, sai ta sha ta rama, ta kuma ciyar da miskini a kullum, saboda faɗin Abdullahi ɗan Abbas – Allah ya yarda da shi – "Mai shayarwa da mai ciki idan suka ji tsoron cutuwar 'ya'yansu, su sha azumi, su ciyar"(2).

4 – Haila Da Jinin Biƙi

Wajibi ne macen da jinin haila ko biƙi ya zo mata ta ajiye azumi, haramun ne a kanta ta yi azumin, in kuma ta yi bai inganta ba, sai ta rama, saboda abin da ya tabbata daga Aisha – Allah ya yarda da ita – an tambaye ta dangane da rama azumi da mai haila take yi, amma ba ta rama sallah, sai Nana Aishatu ta ce, "Hakan yana samun mu, sai a umarce mu da rama azumi, amma ba a umartarmu da rama sallah"(3).

(1) Tirmizi ne ya rawaito shi
(2) Abu Dawud ne ya rawaito shi.
(3) Bukhari da Muslim suka rawaito shi

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Lailatul Qadari

https://www.al-feqh.com/ha/category/azumi

Abubuwan Da Ke ciki

Me Ya Sa Aka kira shi da lailatul Kadari
Falalar Daren Lailatul Kadari Da Matsayinsa
Wane Dare ne Daren Lailatul Kadari?
Ayyukan Da Ake Son Yi A Daren Lailtul Kadri
Alamomin Daren Lailatul Kadri

Me Ya Sa Aka Kira Shi Da Lailatul Kadri

1 – An ce, saboda girmamawa (saboda kalmar Kadru a larabci tana nufin girma) kamar faɗin Allah Maɗaukakin Sarki "Ba su girmama Allah iyakar girmamawa ba". (Al-An'am : 91) Abin da ake nufi, wannan dare ne mai girma, saboda Alƙura'ni ya sauka a cikinsa, da kuma abin da yake faruwa na saukar Mala'iku da Albarka da Rahama da gafara a cikinsa".

2 – Wasu kuma suka ce, Alƙadru, yana nufin ƙuntatawa, kamar yadda Allah ya yi amfani da wannan kalmar da wannan ma'ana inda yake cewa "Wanda aka ƙuntatawa arzikinsa ya ciyar daga abin da Allah ya ba shi". (Aɗɗalaƙ : 7) Abin da ake nufi da ƙuntatawa a cikin wannan dare, shi ne ɓoye daren da aka yi, ba a bayyana shi ba.

3 – Wasu suka ce, "Alƙadru a nan, yana da ma'anar "Alƙadaru" wato ƙaddara, saboda abin da ake ƙaddara wa na shekara cikin wannan dare, don Allah Maɗaukakin Sarki ya ce, ""A cikin wannan dare ne ake rarrabe dukkan wani lamari hukuntacce. (Addukhan : 4).[1]

(1) Fathul- Bari (4/255).

https://www.al-feqh.com/ha/category/azumi

Falalar Daren Lailatul Kadari Da Matsayinsa

1 – A Cikinsa Ne Aka Saukar Da Alƙur′ani

Allah ya ce, "Haƙiƙa Mun saukar da shi a cikin daren Lailatul Kadri" (Alƙadri : 1).

2 – Ya Fi Wata Dubu

Allah ya ce, "Daren Lailatul Kadari ya fi wata dubu alheri" (Alƙadri : 3). Ma'ana aiki a cikin wannan dare ya fi aikin wata dubu ba a daren Lailatul Kadari ba.

3 – Mala′ika Jibril Da Sauran Mala′iku Suna Sauka A Cikinsa

Allah Maɗaukakin Sarki ya ce, "Mala'iku da Mala'ika Jibrilu suna sauka a cikinsa da izinin Ubangijinsu daga kowane lamari" (Alƙadri : 4).

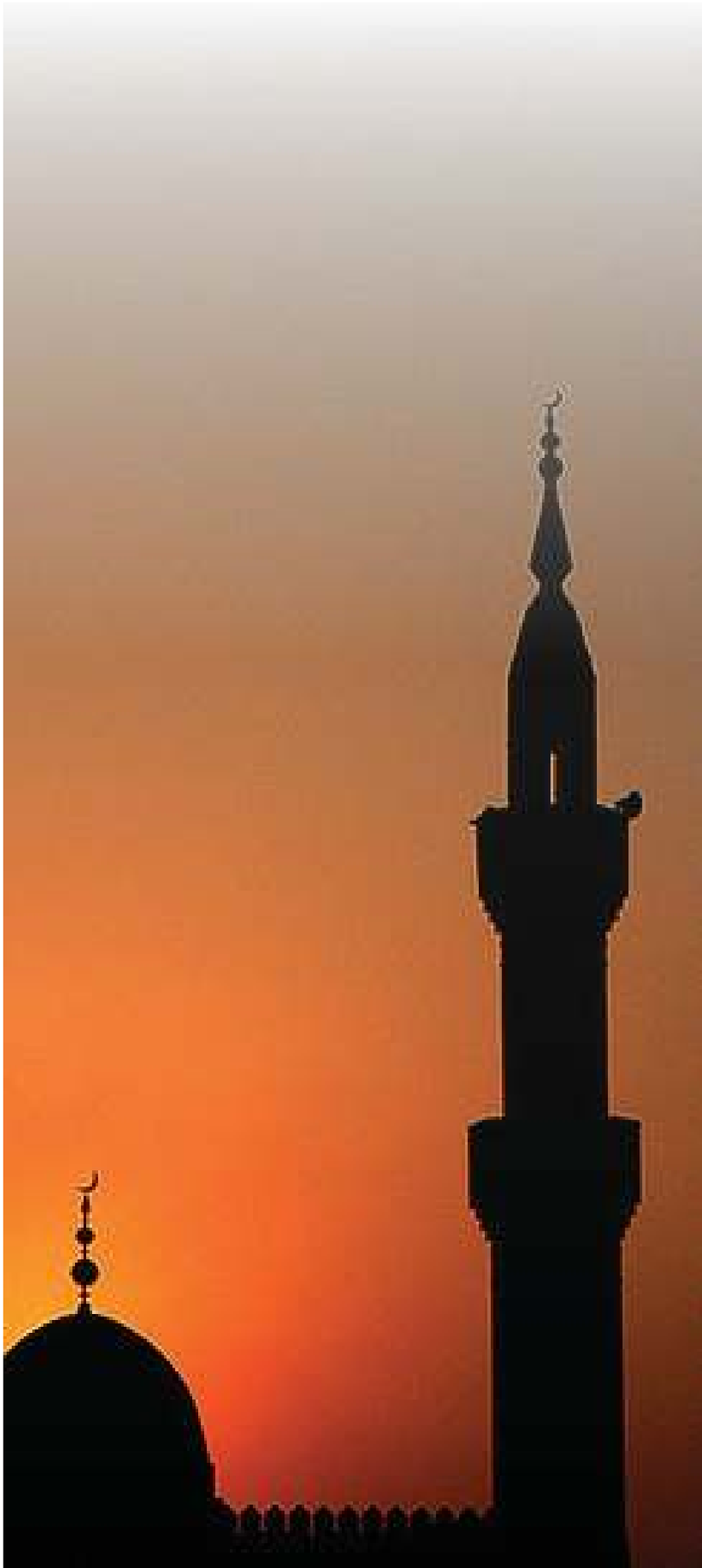
An kaɓo daga Abu Hurairata – Allah ya yarda da shi – ya ce, "Daren Lailatul Kadari shi ne daren ashirin da bakwai ko ishirin da tara. Mala'iku a wannan daren sun fi yawan tsakuwa a bayan ƙasa"(1).

4 – Dare Mai Aminci A Cikinsa

Allah Mai Girma Da Buwaya ya ce, "Aminci ne a cikinta har zuwa ɓullowar alfijir". (Alƙadri : 5) Ma'ana dukkan wannan dare alheri ne, babu wani sharri a cikinsa tun daga farkonsa har zuwa ɓullowar alfijir.

5 – Dare Ne Mai Albarka

Allah ya ce, "Haƙiƙa mun saukar da shi a cikin dare mai albarka. Haƙiƙa mu masu gargaɗi ne". (Addukhan : 3). Abdullahi ɗan Abbas ya ce, "Yana nufin daren lailatul Kadri".



(1) Ibn Khuzaima ne ya rawaito shi

6 – A Cikinsa Ake Kaddara Dukkan Abubuwan Shekara

Allah ya ce, "A cikinsa ake rarrabe kowanne lamari abin hukuntawa" (Addukhan : 4).

7 – Wanda Ya Yi Kiyamullaili Yana Mai Imani Da Neman Lada To Za A Gafarta Masa Abin Da Ya Gabata Na Zunubinsa

Manzon Allah ﷺ ya ce, "Wanda duk ya yi tsayuwar daren Lailatul Kadri yana mai imani da neman lada, an gafarta masa abin da ya gabata na zunubansa"(1).

Wane Dare Ne Lailatul Kadri

Allah ya ɓoye wannan dare don musulmi ya yi ƙoƙari da himma a goman ƙarshe ta Ramadan, musamman ma a dararen da suke mara, waɗanda su ne daren 21, 23, 25, 27, 29, saboda faɗin Manzon Allah ﷺ "Ku kintaci daren Lailatul Kadri a cikin marar goman ƙarshe ta Ramadan"(2).

Wasu malamai sun yi bayanin cewa daren Lailatul Kadri yana yawo a tsakanin waɗannan darare (Wata shekarar wannan, wata shekarar wancan) saboda a yi aiki da dalilan da suka zo a kan haka baki ɗaya.

Ayyukan Da Ake Son Yi A Daren Lailtul Kadri

1 – I'itikafi : Ana yinsa ne a goman ƙarshe a Ramadan, ba sai a daren Lailatul Kadri kaɗai ba. An karɓo daga Aisha – Allah ya yarda da ita – ta ce, "Manzon Allah ﷺ ya kasance yana yin I'itikafin kwanaki goma na ƙarshe a Ramadan"(3).

(1) Bukhari da Muslim ne suka rawaito shi
(2) Bukhari da Muslim ne suka rawaito shi
(3) Bukhari da Muslim ne suka rawaito shi

2 – Tsayuwa a wannan dare don imani da neman lada : Manzon Allah ﷺ ya ce, "Wanda ya yi tsayuwa daren Lailatul Kadri yana mai imani da neman lada, an gafarta masa abin da ya gabata na zunubansa"(1).

3 – Addu'a : An karɓo daga Aisha – Allah ya yarda da ita – ta ce, na ce, ya Rasulallahi, idan na dace da daren Lailatul Kadri, me zan yi addu'a da shi? Sai ya ce, ki ce, "Allahumma Innaka Afuwwun Karimun Tuhibbul Afwa Fa'afu Anni" Ma'ana "Ya Allah kai mai afuwa ne mai karamci, kana son afuwa, ka yi min afuwa"(2).

Alamomin Daren Lailatul Kadri

1 – Dare Ne Mai Haske, Babu Zafi Ko Sanyi A Cikinsa

An karɓo daga Jabir ɗan Abdullahi – Allah ya yarda da shi – ya ce, "Haƙiƙa ni an nuna min daren Lailatul Kadri, sannan an mantar da ni shi, yana goman ƙarshe na Ramadan, dare ne babu sanyi ko zafi a cikinsa, kuma mai haske ne, ba zafi ba sanyi (mai cutarwa a cikinsa)(3).

2 – Rana Tana Fitowa Da Safiyar Daren Fara Tas Ba Haske Tare Da Ita.

Yayin da aka tambayi Ubayyu ɗan Ka′abu – Allah ya yarda da shi – a kan alamomin daren Lailatul Kadri, sai ya ce, "Alamar da Manzon Allah ﷺ ya ba mu labari ita ce, rana tana ɓullowa a wannan rana babu haske tare da ita"(4).

(1) Bukhari da Muslim ne suka rawaito shi
(2) Tirmizi ne ya rawaito shi.
(3) Ibn Khuzaima ne ya rawaito shi
(4) Tirmizi ne ya rawaito shi

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Falalar Azumi Da Hukuncinsa

Ma′anar kalmar «Azumi” a larabci	Kamewa da barin wani abu
Ma′anar Azumi a Shari′a	Shi ne bautawa Allah ta hanyar kamewa daga cin abinci da abin sha da jima’i, tun daga hudowar alfijir har zuwa faɗuwar rana

https://www.al-feqh.com/ha/category/azumi

Abubuwan Da Ke ciki

Bayanin menene azumi
Falalar azumi
Hikimar shar′anta Azumi
Hukuncin Azumi
Yadda ake yin niyyar azumi

Falalar Azumi

Azumi yana da falala mai girma, da lada mai yawa, riɓi-riɓi. Allah Maɗaukakin Sarki ya raɓa azumi zuwa gare shi, saboda girmama shi da ɗaukaka shi. Ya zo a cikin hadisi ƙudusi daga Abu Hurairata – Allah ya yarda da shi – ya ce, Manzon Allah ﷺ ya ce, “Dukkan aikin ɗan Adam ana ninka masa shi, ana ninka kyakkyawa sau goma, har zuwa ninki ɗari bakwai. Allah Mai girma da buwaya ya ce, “Sai dai azumi, haƙiƙa shi nawa ne, ni ne nake ba da ladansa, mutum yana barin sha’awarsa da abincinsa saboda ni. Mai azumi yana da farin cikin biyu, farin ciki yayin buɗa bakinsa, da farin ciki yayin haɗuwa da Ubangijinsa. Warin bakin mai azumi ya fi almiski ƙanshi a wurin Allah”[1].

Hikimar Shar’anta Azumi

1 – Tabbatar da tsoron Allah, wajen amsa wa umarninsa, da biyayya ga shari’arsa. Allah Maɗaukakin Sarki ya ce, “(An wajabta muku azumi ne) ko kwa samu tsoron Allah” (Albaƙara : 183).

2 – Saba wa kai haƙuri, da ƙarfafa wa zuciya wajen danne sha’awa.

3 – Saba wa mutum da kyautatawa, da jin tausayin mabuƙata da talakawa, saboda idan mutum ya ɗandani yunwa zuciyarsa za ta yi laushi ta karkata zuwa ga mabuƙata.

4 – Samun hutu a jiki da samun a lafiya a cikin azumi.

(1) Bukhari da Muslim ne suka rawaito shi

Hukuncin Yin Azumi

Azumin da Allah ya shar'anta ya kasu zuwa ga:

1 – Azumin Wajibi

Ya kasu gida biyu :

A – Azumin da Allah ne ya wajabta a kan bawa tun da farko, shi ne azumin watan Ramadan, kuma rukuni ne daga rukunan musulunci.

B – Azumin da bawa ne yake sababin wajabata wa kansa shi, kamar azumin bakance, da azumin kaffara.

2 – Azumin Mustahabbi

Shi ne dukkan azumin da shari'a take so a yi shi, kamar azumin ranar Litinin da Alhamis, da azumin kwana uku a kowane wata, da azumin ranar Ashura, da azumin goman farko a cikin watan Zulhijjah, da azumin ranar Arafa.

Sharuɗɗan Wajabcin Azumi

1 – Musulunci : Azumi ba ya wajaba a kan kafiri.

2 – Balaga : Azumi ba ya wajaba a kan yaro ƙarami, sai dai za a umarce shi da yi idan zai iya, don ya saba.

3 – Hankali : Azumi ba ya wajaba a kan Mahaukaci.

4 – Samun Iko : Azumi ba ya wajaba a kan wanda ba zai iya yi ba.

Niyyar Azumi

Ya wajaba a kwana da niyyar azumi tun da daddare idan azumin na wajibi ne, amma idan azumin nafila ne to ba wajibi ba ne, saboda ya inganta a yi niyyar azumin nafila da rana indai bai yi abin da yake karya azumi ba, (kamar ci ko sha). Saboda abin da aka rawaito daga Aisha – Allah ya yarda da ita – ta ce, "Manzon Allah ﷺ ya shigo wata rana, sai ya ce, "Ko kuna da wani abin ci? Sai muka ce, "A'a" sai ya ce, "To ina azumi"[1].

(1) Muslim ne ya rawaito shi

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Azumin Nafila

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Abubuwan Da Ke ciki

Bayanin Menene Azumin Nafila
Kwanakin Da Aka Sunnanta Yin Azuminsu
1 – Kwana shida a cikin Shawwal
2 – Kwanaki Tara Na Zulhijjah
3 – Azumin Ashura
4 – Kwanakin Hasken Wata
5 – Ranar Litinin Da Alhamis
6 – Azumin Rana Ɗaya Da Hutun Rana Ɗaya
7 – Azumin Watan Muharram Da Sha′aban

Azumin Nafila yana da falala mai girma da lada babba, a cikin hadisi ƙudusi daga Abu Hurairata – Allah ya yarda da shi – ya ce, Manzon Allah ﷺ ya ce, " Dukkan aikin ɗan Adam ana ninka masa shi, ana ninka kyakkyawa sau goma, har zuwa ninki ɗari bakwai. Allah Mai girma da buwaya ya ce, "Sai dai azumi, haƙiƙa shi nawa ne, ni ne nake ba da ladansa"[1].

Kwanakin Da Aka Sunnanta Yin Azuminsu

1 – Kwana Shida A Cikin Watan Shawwal

Saboda faɗin Manzon Allah ﷺ : "Wanda ya yi azumin Ramadan, sannan ya bi shi da guda shida a cikin Shawwal, to kamar ya yi azumin shekara ne"[2]. Zai iya yin su a haɗe ko a rarrabe.

2 – Kwana Tara Na Farkon Watan Zulhijjah

Saboda faɗin Annabi ﷺ "Babu wasu kwanaki da Allah ya fi son aikin na ƙwarai a cikinsu, kamar waɗannan kwanaki - yana nufin kwanakin goma na Zulhijjah – sai sahabbai suka ce, Ya Manzon Allah, Ko da jihadi a cikin tafarkin Allah? Sai ya ce, "Ko jihadi a cikin tafarkin Allah, sai mutumin da ya fita da kansa da dukiyarsa, sannan bai dawo da komai ba"[3]. Ranar da ta fi daga cikin waɗannan kwanaki ita ce ranar Arafa, ga wanda yake ba alhaji ba ne, saboda faɗin Annabi ﷺ "Azumin ranar Arafa ina sa rai a wurin Allah, ya kankare zunubin shekarar da take gabansa, da wadda take bayansa"[4].

(1) Bukhari da Muslim ne suka rawaito shi
(2) Muslim ne ya rawaito shi
(3) Bukhari ne ya rawaito shi
(4) Muslim ne ya rawaito shi

https://www.al-feqh.com/ha/category/azumi

3 – Azumin Ranar Ashura Da Ranar Da Take Gabaninsa

Ashura	Ita ce ranar goma ga watan Muharram

Saboda faɗin Annabi ﷺ "Azumin ranar Ashura, ina sa rai a wurin Allah ya kankare zunubin shekarar da ta gabace shi"(1).

Dalilin yin azumin wannan rana shi ne abin da ya tabbata daga Abdullahi ɗan Abbas – Allah ya yarda da shi - : "Manzon Allah ﷺ ya zo Madinah, sai ya ga Yahudawa suna azumin ranar ashura. Sai ya ce, "Menene wannan?" sai suka ce, "Wannan wata rana ce mai kyau, wannan ranar ce Allah ya tseratar da Bani Isra'ila daga maƙiyansu, sai Musa ya yi azuminta". Sai Manzon Allah ﷺ ya ce, "Mu muka fi cancanta da Musa fiye da ku" sai ya yi azumin wannan rana, ya kuma umarni a yi azuminta"(2). A riwayar Muslim: Manzon Allah ﷺ ya ce, "Idan na kai shekara mai zuwa zan yi azumin ranar tara ga watan"(3).

4 – Kwanakin Haske A kowane Wata

Kwanakin haske	Su ne, Sha uku, sha huɗu, da sha biyar na kowanne watan musulunci. An kira su da kwanakin haske saboda wata yana haske a dararensu.

Ya tabbata daga Abdul-Malik ɗan Minhal daga Babansa, wanda ya rayu tare da Annabi ﷺ ya ce, Manzon Allah yana umarni da azumin kwanakin haske, yana cewa : "Daidai yake da azumin shekara"(4).

5 – Azumin Litinin Da Alhamis A Kowane Sati.

Saboda da abin da aka rawaito daga Abu Hurairata – Allah ya yarda da shi – ya ce, Manzon Allah ﷺ ya ce, "Ana bijirar da ayyuka, ranar litinin da Alhamis, ina so a bijirar da aikina ina mai azumi"(5).

6 – Azumin Yau-gobe-babu.

Mafificin Azumin nafila shi ne azumin Annabi Dawud, ya kasance yana azumin kwana ɗaya, ya huta kwana ɗaya. An karɓo daga Abdullahi ɗan Amru – Allah ya yarda da shi – ya ce, Manzon Allah ﷺ ya ce, "Mafi soyuwar azumi a wurin Allah, azumin Annabi Dawud, ya kasance yana azumin kwana ɗaya, kuma ya huta kwana ɗaya"(6).

7 – Azumin Watan Al-Muharram

An karɓo daga Abu Huraira – Allah ya yarda da shi – ya ce, Manzon Allah ﷺ "Mafificin azumi bayan Ramadan shi ne azumin watan Al-Muharram"(7).

8 – Azumin Watan Sha'aban

An karɓo daga Usamatu ɗan Zaid – Allah ya yarda da shi – ya ce, na ce, ya Manzon Allah ﷺ banga kana azumin wani wata ba cikin watanni, kamar yadda kake azumin watan Sha'aban, sai ya ce, "Wannan wani wata ne dake tsakanin Rajab da Ramadan, wanda mutane suke gafala ga barinsa. Wata ne da ake ɗaukaka ayyuka a cikinsa zuwa ga Ubangiji, don haka ina so a ɗaga ayyukana ina mai azumi"(8).

(1) Muslim ne ya rawaito shi
(2) Bukhari ne ya rawaito shi
(3) Muslim ne ya rawaito shi
(4) Ibnu Hibban ne ya rawaito shi
(5) Tirmizi ne ya rawaito shi
(6) Nasa'i ne ya rawaito shi
(7) Muslim ne ya rawaito shi
(8) Nasa'i ne ya rawaito shi

Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a sauqaqe

Tsarki | Sallah | Azumi | Zakkah | Hajji

د. عبدالله بن سالم باهمام

tarjama

Muhammad Rabi'u Umar Musa R/lemo

bita

Dr. Muhammad Sani Umar Musa

Shaikh Nura Sani Muhammad

l'itikafi

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Ma′anar I′itikafi a larabci	Shi ne : lizimtar wani abu da tsare kai a kansa
Ma′anar I′itikafi a shari′a	Shi ne : Lizimtar masallaci don bauta wa Allah Maɗaukakin Sarki

Abubuwan Da Ke ciki

Bayanin menene I′itikafi
Bayanin Shar′ancin I′itilkafi
Hukuncin yin I′itikafi
Sharuɗɗan I′itikafi
Lokacin Yin I′itikafi
Abin da aka halattawa mai I′itikafi ya yi
Abubuwan da suke ɓata I′itikafi

Bayanin Shar′ancin I′itikafi

I′itikafi yana cikin ayyuka masu falala, da biyayya ga Allah mai girma. An karɓo daga Aisha – Allah ya yarda da ita – ta ce, «Manzon Allah ﷺ ya kasance yana I′itikafin kwana goman ƙarshe na Ramadan, har Allah ya karɓi ransa»[1].

An shar′anta mana I′itikafi mu da waɗanda suke gabace mu. Allah Maɗaukakin Sarki ya ce, “Mun yi wasiyya ga Ibrahim da Isma′ila su tsarkake ɗakina saboda masu ɗawafi da I′itikafi da masu ruku′I da sujjada” (Al-baƙara : 125).

Hukuncin I′itikafi

I′itikafi sunna ne a kowane lokaci, amma wanda yafi falala shi ne na goman ƙarshe a cikin Ramadan, saboda Manzon Alah ﷺ ya dawwama a kan yin I′itikafin goman ƙarshe ta Ramada [2]

Sharuɗɗan I′itikafi

1 – Niyya

Mai I′itikafi zai yi niyyar lizimtar masallaci don kusanci da bautawa Allah. Saboda Manzon Allah ﷺ ya ce, “Dukkan ayyuka suna karɓuwa ne da niyya”[3].

2 – Masallacin Da Zai I′itikafin A Cikinsa Ya Zama Na Juma′a Ne

Ma′ana ya zama masallaci ne da ake sallar juma′a a cikinsa, duk mutanen gari gabaɗaya suna taruwa a cikinsa. Ba masallacin wata unguwa kaɗai ba.

3 – Tsarki Daga Babban Kari

I′itikafin mai janaba ba ya inganta, haka ma mai haila, da mai jinin biƙi, saboda waɗannan ba ya halatta su zauna a masallaci.

(1) Bukhari ne ya rawaito
(2) Zadul Ma′ad
(3) Bukhari da Muslim ne suka rawaito shi

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Azumi Ba Sharaɗi Ba Ne A I’itikafi

Ba a lissafa azumin a cikin sharuɗɗan I’itikafi, saboda abin da aka rawaito daga ɗan Umar – Allah ya yarda da shi – ya ce, Umar ya tambayi Manzon Allah ﷺ ya ce, “Na yi bakancen a Jahiliyya cewa zai I’itikafin dare ɗaya a masallacin Harami (makka) sai Manzon Allah ya ce, “Cika Bakancenka”[1]. To da azumi sharaɗi ne da I’itikafin dare ɗaya bai inganta ba, saboda ba a azumi da daddare. Hakanan ya tabbata Manzon Allah ﷺ ya yi I’itikafin goman farko a watan Shawwal[2], a cikin waɗannan kwanaki kuwa akwai ranar idi, wadda ba ya halatta a yi azumi a cikinta, kuma azumi da I’itikafi kowane ibada ce mai zaman kanta, babu sharaɗin sai an samu ɗaya sannan a samu ɗayar.

(1) Bukhari ne ya rawaito shi.
(2) Muslim ne ya rawaito shi

Lokacin Yin I’itikafi

Ya inganta a yi I’itikafi a kowane lokaci, sai dai abin da ya fi, kada I’itikafi ya gaza kwana ɗaya, domin ba a samo daga Annabi ﷺ ba ko wani daga cikin sahabbansa ya yi I’itikafin ƙasa da kwana ɗaya.

I’itikafin Kwana Goman Karshe A Ramadan

- Wannan lokaci shi ya fi dukkan lokutan I’itikafi falala, saboda abin da ya tabbata daga Aisha – Allah ya yarda da ita – ta ce, Manzon Allah ﷺ ya kasance yana I’itikafin kwana goma na ƙarshe a Ramadan, har Allah ya karɓi ransa»[1].
- Wanda ya yi niyyar I’itikafin goman ƙarshe na Ramadan, sai ya yi sallar asuba a wayewar garin ishirin da ɗaya ga watan Ramadan a masallacin da yake so ya yi I’itikafi a cikinsa. An karɓo daga Aisha – Allah ya yarda da ita – ta ce, “Manzon Allah ﷺ yana yin I’itikafi a kowane Ramadan. Idan ya yi sallar asuba sai ya shiga wurin da zai yi I’itikafin a cikinsa”[2]
- I’itikafi yana ƙarewa da faɗuwar ranar ƙarshe daga Ramadan. Amma abin da ya fi shi ne a fita daga I’itikafin a wayewar ranar idi, saboda shi ne abin da ya tabbata daga magabata.

Hikimar Yin I′itikafi :

Hikimar yin I’itikafi ita ce yankewa ga barin duniya, da shagalta da ita da ma’abotanta, da kuma maida hankali ga ibada, don haka ya dace ga mai I’itikafi ya shirya zuciyarsa don haka

(1) Bukhari ne ya rawaito shi
(2) Bukhari ne ya rawaito shi

Daga Bullowar Alfijir Ɗin Ranar 21 Ga Wata

I'itikafin Kwana Goman Karshe A Ramadan

Zuwa Faɗuwar Ranar Karshe A cikin Ramadan

Abin Da Ya Halatta Mai I'itikafi Ya Yi

1 – Fita daga cikin Masallaci saboda yin abin da ba makawa sai an yi shi, kamar fita don cin abinci da shan ruwa, idan babu wanda zai kawo masa su, da fita don biyan buƙata (bayan gida ko bawali). Saboda da abin da ya tabbata daga Aisha – Allah ya yarda da ita – ta ce, «Manzon Allah ﷺ ya kasance idan yana I'itikafi yana kusanto min da kansa in taje masa shi, kuma ya kasance ba ya shigo wa gida sai don wata buƙatar ɗan adam"[1].

2 – Taje kai da gyara shi, saboda hadisin da ya gabata.

3 – Yin magana da mutane cikin abin da yake da amfani, da tambayar halin da mutane suke ciki, sai dai kada a yawaita hakan, saboda zai saɓawa manufar I'itikafi.

4 – Yan uwa da makusanta su ziyarci mai yin I'itikafi, shi kuma ya fito don raka su. An karɓo daga Safiyya 'yar Huyai – Allah ya yarda da ita – ta ce, "Manzon Allah ﷺ yana I'itikafi, sai na zo masa ziyara a wani dare, na yi magana da shi, sannan sai na tashi, don in tafi, sai ya tashi ya raka ni[2].

(1) Muslim ne ya rawaito shi

(2) Bukhari da Muslim ne suka rawaito shi

Abubuwan Da Suke Bata I'itikafi

1 – Barin masallaci da gangan ba tare da wata buƙata ba, koda kuwa na ɗan lokaci kaɗan ne. Saboda abin da ya tabbata daga Aisha – Allah ya yarda da ita – ta ce, "Manzon Allah ﷺ ya kasance ba ya shigo wa gida sai don wata buƙatar ɗan adam"(1). Kuma saboda barin masallaci ya saɓawa zama a masallaci, wanda rukuni ne na I'itikafi.

2 – Saduwa da mace, koda kuwa da daddare ne, saboda faɗin Allah Maɗaukakin Sarki "Kada ku rungumi matanku alhali kuna I'itikafi a masallaci" (Al-baƙara : 187). Kuma yana shiga cikin hukuncin saduwa, fitar da maniyyi tare da jin daɗi, kamar yin wasa da hannu, da rungumar mace.

(1) Muslim ne ya rawaito shi

3 – Yin niyyar yanke I’itikafi

Idan musulmi ya yi niyyar I’itikafin wasu kwanaki ƙididdigaggu, amma sai ya yanke I’itikafin, to ya halatta ya rama shi, saboda abin da ya tabbata daga A’isha – Allah ya yarda da ita – ta ce, «Manzon Allah ﷺ ya kasance idan zai yi I’itikafi, yana yin sallar asuba, sannan ya shiga wurin I’itikafinsa. Ya yi umarni a kafa masa rumfa, yana so ya yi I’itikafin goman ƙarshe na Ramadan, sai matarsa Zainab ta yi umarni a kafa mata rumfarta, aka kafa mata, sauran matan Annabi ﷺ su ma suka yi umarni aka kafa musu rumfunansu. Da Manzon Allah ﷺ ya yi sallar asuba, ya duba sai ya ga an kafa rumfuna, sai ya ce, “aikin alheri kuke nufi?” Sai ya yi umarni a cire rumfarsa, ya fasa yin I’itikafi a watan Ramadan, ya yi I’itikafin a goman farko a cikin watan shawwal”. A wata riwaya “goman ƙarshe ta Shawwal”[1].

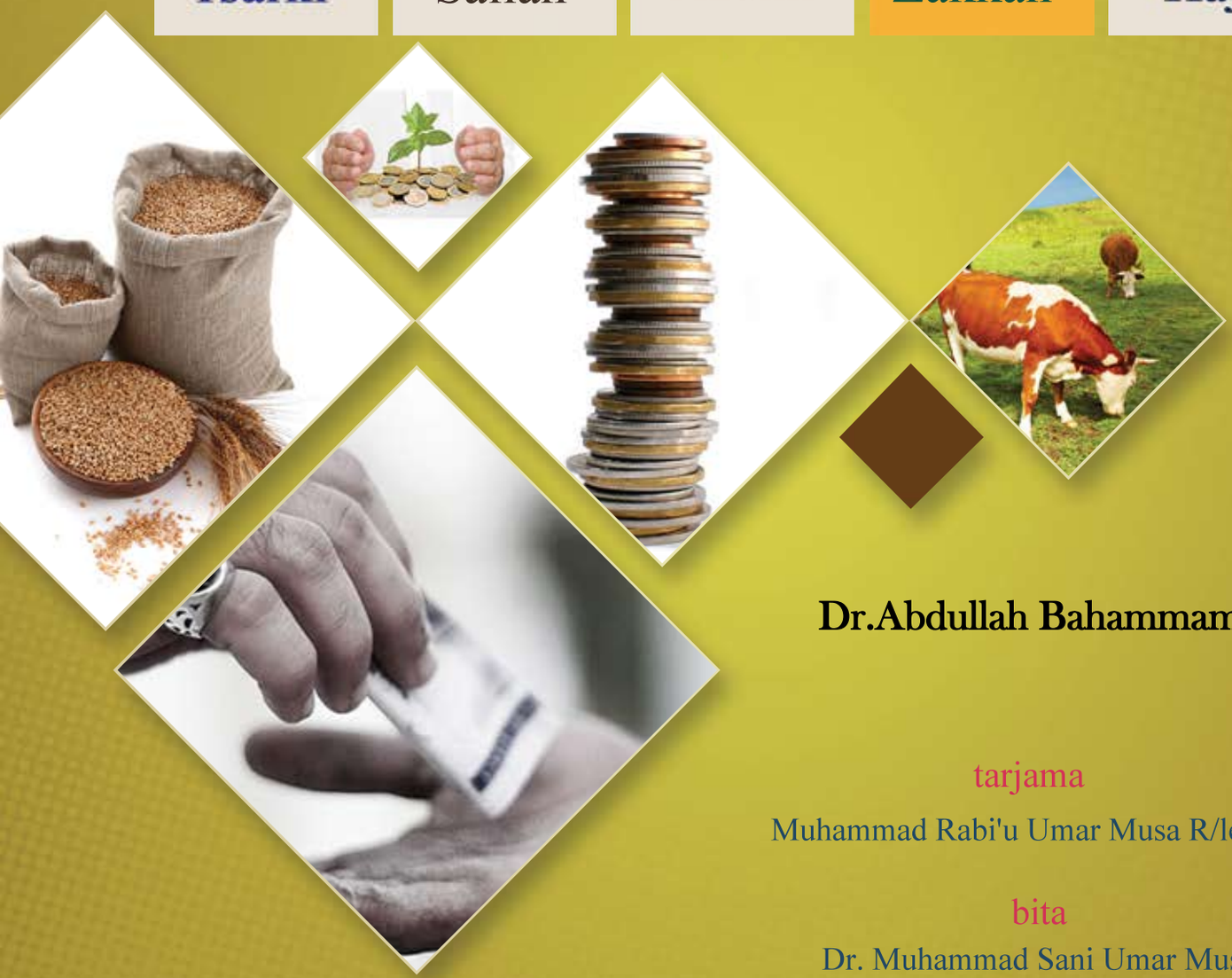
Mai I’itikafi ba ya zuwa duba marar lafiya, ba ya halartar jana’iza. Ya dukufa a kan bautawa Allah a wurin I’itikafinsa.

(1) Bukhari da Muslim ne suka rawaito shi

Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a sauqaqe

Tsarki | Sallah | Azumi | Zakkah | Hajji



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Hukuncin Zakka Da Sharxxanta

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1 Hukuncin Zakka Da Sharxxanta

Ma’anar Zakka A Larabci

Ita ce, Qaruwa da havaka

Ma’anar Zakka A Shari’a

Wani kaso ne na kuxi da a ka iyakance, wanda ake fitar da shi a wani lokaci sananne, a ba wasu mutane iyakantattu.

Abubuwan Da Ke ciki

Pênasîya Zekatê
Merteba zekatê
Hukmê manî'ê [astengkerê] zekatê
Hikmeta wacibbûna zekatê
Fezîleta Zekatê
Ew malên ku zekat di wan de wacib e
Şertên wacibbûna zekatê

Matsayin Zakka

Zakka farillace daga cikin farillan addinin musulunci, kuma ita ce rukuni na uku daga rukunan musulunci. Allah ya ce, {Ku tsayar da salla ku ba da zakka} [Annur : 56]. Manzon Allah (ﷺ) ya ce, «An gina musulunci a bisa abubuwa biyar, shaidawa babu abin bautawa bisa cancanta sai Allah, kuma Muhammad bawansa ne Manzonsa ne. Da tsaida sallah, da ba da zakka, da ziyartar xakin Allah, da azumin watan Ramadan»(Bukhari da Muslim ne suka rawaito shi)«

»Hukuncin Wanda Ya Hana Zakka

Wanda ya hana zakka zai iya zama ya hana ne don bai yarda da ita ba, ko kuma saboda rowa.

1 - Wanda Ya Hana Zakka Saboda Bai Yarda Da Ita Ba

Duk wanda ya musunta wajabcin zakka alhali ya san wajibi ce, to ya zama kafiri, da ijma’in malamai, saboda ya qaryata Allah da Manzonsa.

Sayyidina Abubakar ya yaqi wanxanda suka qi ba da zakka, ya ce, “Wallahi sai na yaqi wanda ya raba tsakanin sallah da zakka (wato ya yarda zai yi sallah, amma ya ce, ba zai ba da zakka ba) saboda zakka haqqin dukiya ne, ya ce, wallahi da za su hana ni dabaibayi wanda suke bawa Manzon Allah (ﷺ) da na yaqe su a kansa”

2 – Wanda Ya Hana Zakka Saboda Rowa

Wanda ya hana zakka saboda rowa, za a yi mata tilas a karva, amma bai zama kafiri ba, sai dai ya yi laifi babba, ya yi zunubi mai girma.

Saboda faxin Manzon Allah (ﷺ) kan wanda ya hana zakka, ya ce, «Babu wani ma’abocin zinare ko azurfa wanda ba ya bayar da haqqisu face sai ya kasance ranar alqiyama an mayar da su alluna na wuta, a gasa su a wutar Jahannama, sannan akan goshinsa da bayansa da gefensa da su, duk lokacin da suka yi sanyi sai a sake gasa masa su, a cikin wani yini tsawonsa shekara dubu hamsin, har sai an yi hukunci tsakanin bayi, sai ya ga hanyarsa, ko dai zuwa Aljannah, ko kuma zuwa Wuta»(Bukhari ne ya rawaito shi). Idan ya fito yaqi don hana zakka, to sai a yaqe shi, har ya ya miqa wuya ga umarnin Allah mai girma da buwaya, ya bayar da zakka. Saboda faxin Allah Maxaukakin Sarki {Idan sun tuba sun tsayar

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da sallah, sun ba da zakka to ku qyale su}.[(Attauba : 5]. Da faxin Manzon Allah (ﷺ) «An umarceni in yaqi mutane, har sai sun shaida babu abin bautawa da gaskiya sai Allah, kuma Muhammad Manzon Allah, su tsaida sallah, su bayar da zakka. Idan sun yi haka jininsu ya tsaru gare ni da dukiyoyinsu, sai da haqqin musulunci, hisabinsu kuma yana wurin Allah.»(Bukhari ne ya rawaito shi)

Hikimar Wajabta Zakka

1 – Tsarkake zukata da wanke su daga rowa, da zunubai. Allah mai girma da buwaya ya ce, {Ka karvi zakka daga cikin dukiyarsu, ka tsarkake su ka wanke su da ita} [Attauba : 103].

2 – Tsarkake dukiya da havaka ta, da saukar albarka a cikinta, saboda faxin Annabi (ﷺ) “S«adaka ba ta rage dukiya»(Muslim ne ya rawaito shi)

3 – Jarraba bawa cikin bin umarnin Allah, da gabatar da son Allah akan son dukiya.

4 – Taimakawa talakawa da biya musu buqata, abin da yake qara soyayya, kuma ya tabbatar da kyakkyawar zamantakewa tsakanin xaixaikun musulmi.

5 – Sabawa da bayarwa da ciyarwa a kan tafarkin Allah

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Falalar Zakka

1 – Sanadi ne na samun rahamar Allah. Allah mai girma da buwaya ya ce, {Rahamata ta yalwaci komai da komai, zan rubuta ta ga waxanda suke kiyaye dokokina suke ba da zakka} [Al-a'araf : 156].

2 – Sharaxi ne na samun taimakon Allah. Allah ya ce, {Allah yana taimakon wanda ya taimake shi, haqiqa Allah mai qarfi ne mabuwayi. Waxanda idan muka tabbatar da su a bayan qasa sai su tsaida sallah su bayar da zakka} [Al-hajj : 40 – 41].

3 – Sanadi ne na kankare zunubai. Annabi (ﷺ) ya ce,« "Sadaka tana kankare zunubai kamar yadda ruwa yake kashe wuta». (Tirmizi ne ya rawaito shi)

Dukiyar Da Zakka Da Wajaba A Cikinsu

Abin da ya fito daga qasa

Kuxi (Zinare Da Azurfa)

Kadarar Kasuwanci

Dabbobin Ni'ima

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Sharuxxan Wajabcin Zakka

1 – Musulunci

Zakkar kafiri ba ta inganta ba, saboda Allah Maxaukakin Sarki ba ya karvar aikin kafirai.

2 – 'Yanci.

Ba ta wajaba a kan bawa, saboda dukiyarsa mallakar Ubangidansa ce.

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3 – Mallakar Nisabi.

Nisabi shi ne:

Wani kaso ne na kuxi, wanda idan kuxi suka kai shi zakka ta wajaba a cikinsu

Sharuxxan Nisabi

A – Nisabin ya zama ya qaru a kan buqatar mai dukiyar, wadda ba zai iya wadatuwa daga barinta ba, kamar ci, tufafi, wurin zama, saboda zakka ta wajaba ne saboda tausayawa talakawa, don haka wajibi ne shi ma mai dukiyar ya zama ba ya buqata.

B – Nisabin ya zama mallakar mutum ne, mallaka cikakkiya, zakka ba ta wajaba a cikin dukiyar da ba mallakar wani mutum ba ce, kamar dukiyar da aka tara don gina masallaci, ko dukiyar da aka waqafinta don amfanin kowa da kowa, ko dukiyar qungiyoyin jin qai da ayyukan alheri.

4 – Zagayowar Shekara A kan Dukiyar

Shekara ana nufin:

Shekarar musulunci cikakkayi ta hijira.

Nisabi ya zama ya yi shekara guda a wurin wanda ya mallake shi, wata goma sha biyu. Sai dai wannan sharaxi na kewayowar shekara guda a kan nisabi ya taqaita ne a kan kuxi, da kayan kasuwanci, da dabbobin ni'ima. Amma kayan gona da na marmari da ma'adinai da dukiyar da aka samu a qasa ba sharaxi ne sai shakara ta kewayo ba.

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Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a sauqaqe

Tsarki | Sallah | Azumi | Zakkah | Hajji

Dr.Abdullah Bahammam

tarjama

Muhammad Rabi'u Umar Musa R/lemo

bita

Dr. Muhammad Sani Umar Musa
Shaikh Nura Sani Muhammad

Zakkar Abin Da Yake Fitowa Daga Qasa

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2 Fitar Da Zakka

Tiştê ku ji erdê derdikevin;

Her tişt in, ku ji erdê derdikevin û îstîfadekirina ji wan jî mûmkin e.

Ew tiştên ku ji erdê derdikevin du celeb in: Hibûbat [dane], fêkî, maden û defîne

Naverok

Pênasîya tiştên ku ji erdê derdikevin

Ya pêşî; hibûbat [dane] û fêkî ne.

- Pênasîya hibûbat [dane] û fêkîyan
- Hukmê zekata hibûbat [dane] û fêkîyan
- Şertên wacibbûna zekata hibûbat [dane] û fêkîyan
- Wextê wacibbûna zekata hibûbat [dane] û fêkîyan
- Miqdarê zekata wacib di hibûbat [dane] û fêkîyan de

Ya duduyan; zekata maden û defîneyan

- Pênasîya maden û defîneyan
- Hukmê zekata maden û defîneyan
- Şertê wacibbûna zekata maden û defîneyan
- Miqdarê zekata wacib di maden û defîneyan de

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Ya yekê: Hibûbat [dane] û fêkî

Hibûbat;

Ew her dane ye ku dibe qût, çi ceh be, çi genim be û çi jî dîgerên wan bin.

Fêkî;

Ew her fêkî ye ku dibe qût, çi xurme be, çi mewîj be, çi behîv be.

Hukmê zekata hibûbat [dane] û fêkîyan

Zekata hibûbat [dane] û fêkîyan wacib e.

Lewra Xuda [ezzewecelle] dibêje: {{Heqê [zekata] wê roja çinîna wê bidin.}} [[Enam, 141]]

Hem jî pêgemberê Xuda [dirûd û silavên Xuda lê bin] dibêje: ««Di ew tiştê ku asîman û kehnî wî av didin û ya ku bi xwe av vexwe de zekat dehyek e. Di wê ya ku bi rijandina avê li serê tê avdan de jî zekat nîvê dehyekê ye.»» (Buxarî ew rîwayet kiriye.)

Şertên wacibbûna zekata hibûbat [dane] û fêkîyan

1. Divê ew bibe qût:

Heke ew nebe qût, ew ji bo xwarina rojane tenê be, hingê zekat têde nîn e. Lewra ewê ku nebe qût, malîyeta wî temam nabe; ji ber ku mirov nikare di mal de jê menfîet bibîne.

2. Divê ew were kişandin:

Divê ew bi wesqan were teqdîrkirin, ew jî kişandin e. Ev jî qebûlbûna wê nîşan dide.

Lewra pêgemberê Xuda [dirûd û silavên Xuda lê bin] gotiye: ««Di hibûbat û xurmeyan de zekat nîn e; heta negihîjin pênc baran.»» (Mûslim rîwayet kiriye.)

Heke ew neyên kişandin her wekî sebze û giyayan di wan de zekat nîn e.

3. Divê ew bi çandina însên ya di zevîya xwe de şîn bûbin:

Naxwe ewên ku bi xwe şîn bûbin, di wan de zekat nîn e.

4. Gihiştina nîsabê [miqdarê zekatê] ye:

Ew miqdar jî pênc bar in. Lewra pêgemberê Xuda [dirûd û silavên Xuda lê bin] gotiye: ««Di hibûbat û xurmeyan de zekat nîn e; heta negihîjin pênc baran.»» (Mûslim rîwayet kiriye.)

Naxwe miqdarê nîsabê sêsed sae'ên nebewî ne. Ew jî 612 kgam ji genimê rind e. Ji berê [mehsûlê] salê yên yekcins hinek ji wan li ser hev tên komkirin ji bo bigihîjin ber nîsabê. Her wekî celebên xurmeyan. Naxwe xurmeyên sukkerî û xurmeyên berhî tên berhevkirin. Lewra ew herdu du celebên yekcinsî ne. Lêbelê ji bo gihiştina ber nîsabê du cins nayên berhevkirin. Wek nimûne; genim û ceh nayên berhevkirin û genim û xurme jî nayên berhevkirin.

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Wextê wacibbûna zekata hibûbat [dane] û fêkîyan

Dema hibûbat [dane] bişide, zekat têde wacib dibe. Di fêkîyan de jî, dema belate bikeviyê; yanî êdî ew bibe fêkîyekî xweş ku were xwarin, hingê zekat têde wacib dibe. Naxwe kî, fêkî yan jî hibûbatan [daneyan] piştî têde wacibbûna zekatê bifiroşe, hingê zekat li ser firoşerî ye. Lewra di wextê wacibbûna zekatê de ew xwediyê wî bûye.

Miqdarê zekata wacib di hibûbat [dane] û fêkîyan de

1. Di wan hibûbat [dane] û fêkîyên ku bê kulfet û malîyet tên avdan de; her wekî yên ku bi ava baran û kehnîyan tên avdan, zekat 10% deh ji sedan [ji deh behran behrek] wacib dibe.

2. Di wan hibûbat [dane] û fêkîyên ku bi kulfet û malîyet tên avdan de; her wekî yên ku bi ava bîran tên avdan, zekat 5% pênc ji sedan [ji deh behran nîv behr] wacib dibe.

3. Di wan hibûbat [dane] û fêkîyên ku bi herduyan tên avdan de; her wekî yên ku carekê bi ava baranê û careke din jî bi ava bîran tên avdan, zekat 7.5 % sê parên çaryeka dehê yanî heft û nîv ji sedan [ji deh behran sê parên behrekê] wacib dibe.

Lewra pêğemberê Xuda [dirûd û silavên Xuda lê bin] gotiye: ««Di yên ku baran, çem û kehnî wan av didin de zekat dehyek e; di yên ku bi heywanan tên avdan de jî zekat nîvê dehyekê ye.»» (Mûslim rîwayet kiriye)

Telefbûna hibûbat [dane] û fêkîyan

Dema hibûbat [dane] û fêkî bê telefkirin û bê îhmalkarîya xwedî, telef bibe, zekat li ser wî nîn e. Heke piştî wacibbûna zekatê têde bi îhmalkarîya xwedî, yan jî bi qesd telef bike, hingê zekat ji ser wî nakeve, edakirina wê li ser wî wacib dibe.

Zekata hinguvîn

Îbn Ebdûlbirr [rehma Xuda lê be] ji cumhûrî [pirranîya aliman] radigihîne ku "zekat têde nîn e," ev ya xuya ye. Lewra ne di Kîtabê [Qur'anê] de, ne jî di sunnetê de delîleke sehîh û eşkere nîn e ku wacibbûna zekatê di hinguvîn de nîşan bide. Esl jî bêrîbûn e, heta delîleke wacibbûnê ranebe pêşîya mirov.

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Ya duduyan; maden û rîkaz in

Maden;

Maden, zêr, zîv, hesin, cewher û qela û yên wekî van e ku ji ğeyrê cinsê xwe ji erdê tên derxistin. Hem jî ew maddeyên xam in ku ji erdê tên derxistin.

Define;

Ew malê wekî zêr û zîv û yên wekî wan e ku bi kirina însên di zikê erdê de hatine veşartin.

Hukmê zekata maden û definan wacibbûn e.

Lewra Xuda Teala gotiye: {{Gelî yên ku îman anîne! Ji malê pak yê ku we qezenc kiriye û ji yên ku me ji we re ji erdê derxistine jî înfaq bikin.}} [[Beqere, 267]]

Hem jî gotina pêğemberê Xuda [dirûd û silavên Xuda lê bin] ye: «»«Di defîne de zekat pêncyek e.»«» (Buxarî û Mûslim rîwayet kirine)

»Şertên zekata defîneyan

Ji bo zekata defîneyan ti şertek nîn e. Naxwe dema însan wan bidest bixe, ewê yekser zekata wan derxîne.

Miqdarê zekata wacib di maden û defîneyan de

Pêncyek di hindik û gelleka maden û defîneyan de wacib dibe. Lewra gotina pêğemberê Xuda [dirûd û silavên Xuda lê bin] gelemper e: «»«Di defîneyan de zekat pêncyek e.»«» (Buxarî û Mûslim rîwayet kirine)

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Dr. Muhammad Sani Umar Musa
Shaikh Nura Sani Muhammad

Zakkar Kuxi

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3

Zakkar Kuxi

Kuxi :

Su ne zinare da azurfa ko abin da yake a matsayinsu na kuxin takardu waxanda ake amfani da su a yau.

Abubuwan Da Ke ciki

Bayanin abin da ake nufi da kuxi

Hukuncin Zakkar Kuxi

Sharuxxan Wajabcin Zakkar Kuxi

Gwargwadon Zakkar Kuxi

Zakkar Kayan adon mata

Kayan Ado Na Zinare Da Azurfa

Kayan Adon Da Ba Zinare Ba Ko Azurfa.

Hukuncin Zakkar Kuxi

Wajibi ce, saboda A'llah Mai girma da buwaya ya ce, {Waxanda suke taskance zinare da azurfa basa ciyar dasu saboda Allah, ka yi musu bushara da azaba mai tsanani} [Attauba : 34] da faxin Annabi (ﷺ) «Babu wani ma'abocin zinare ko azurfa wanda ba ya bayar da haqqisu face sai ya kasance ranar alqiyama an mayar da su alluna na wuta, a gasa su a wutar Jahannama, sannan akan goshinsa da bayansa da gefensa da su, duk lokacin da suka yi sanyi sai a sake gasa masa su, a cikin wani yini tsawonsa shekara dubu hamsin, har sai an yi hukunci tsakanin bayi, sai ya ga hanyarsa, ko dai zuwa Aljannah, ko kuma zuwa Wuta» (Muslim ne ya rawaito shi) «

»Sharuxxan Wajabcin Zakkar Kuxi

1 – Shekara ta kewayo a kansu.

2 – Cikakkiyar mallaka

3 – Su kai nisabi

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Nisabin Zakkar Kuxi

1 – Nisabin zinare shi ne Dinari ashirin (85g).

Dirhami xaya na zinari = Giram huxu da kwata. Don haka lissafin nibin zinari da giram zai zama kamar haka: 4.25 × 20 = 85g na tacaccen zinari.

2 – Nisabin Azurfa shi ne Dirhami xari biyu (595g)

Dirhami xaya na azurfa = 2.975g. Don haka lissafin azurfa da giram zai zama kamar haka: 2.975g × 200 = 595g na tatacciyar a azurfa.

3 – Ana qaddara nisabin kuxin takarda ne a kan qimar zinare ko azurfa a lokacin da za a fitar da zakkar, idan kuxin ya kai nisabin xaya daga cikinsu (wato zinare da azurfa) to zakka ta wajaba.

Misali : Idan da za ce giram xin zinare shi ne yake daidai da Dala talatin ta amurka to zakka ta wajaba a kan wanda yake da Dala 85×30 = 2550 na dalar Amirika.

Takardun Quxin

Azurfa

Zinare

Gwargwadon Abin Da Ake Fitar Wa A Zakkar Kuxi

Abin da ya wajaba a fitar a zakkar zinare da azurfa da takardun kuxi shi ne rubu'in ushuri (2.5 %)

A cikin kowane dinari ashirin na zinare zai bayar da rabin dinare, sannan a ci gaba da xora lissafi a kan abin da ya qaru kaxan ko da yawa.

A cikin kowane dirhami xari biyu na azurfa zai bayar da dirhami biyar zakka. Sannan za a ci gaba da xora lissafi a kan abin da ya qaru, kaxan ko da yawa.. Saboda faxin Manzon Allah (ﷺ) «Idan kana da dirhami xari biyu, shekara ta zagayo a kansu, to za ka ba da dirhami biyar, ba abin da za ka bayar idan kana da zinare har sai ya kai ashirin. Idan kana da dinare ashirin, shekara ta zagayo a kansu, to a cikinsu za ka ba da rabin dinare. Sannan abin da ya qaru a ci gaba da lissafi a kan haka»(Abu Dawud ne ya rawaito shi).

Misalin Yadda Ake Zakka A Aikace:

Mutum ne ya mallaki dala dubu tara, shekara ta zagayo wannan kuxin suna wajensa, shin zai ba da zakka?

Da farko za mu lissafa nisabin zakka a kan zinare da azurfa kamar haka :

Nisabin dai shi ne giram tamanin da biyar na tataccen zinare.

Sai mu qaddara cewa kowane giram na zinare ya yi daidai da dala talatin.

Sai mu buga giram 85 a kan 30, shi zai bamu dala 2550.

Don haka nisabin zakkarsa shi ne dala 2550, don haka dukiyar wannan mutumin ta kai yadda za a fitar mata da zakka, kuma shekara ta zagayo a kanta, zakka ta wajaba a kansa.

Na biyu : Sai mu lissafa abin ya wajaba ya fitar :

Abin da zai bayar na zakkarsa shi ne rubu'in ushuri (2.5%)

Sai mu raba wannan kuxi da ya mallaka dala 9000 (2.5%) sai ya ba mu dala 225.

Don haka wajibi ne akan wannan mutumin ya fitar da zakkar dukiyarsa dala 225

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Em nîsaba ku 85 gram ji zêrê xalis e, wiha hesab dikin û dibêjin; bihayê grama zêrê xalis di roja wacibbûna zekatê de 30 dolar e.

85 X 30 = 2550

Miqdarê nîsabê bi grama zêr

Bihayê grama zêr roja wacibbûna zekatê

Nirxê nîsabê bi neqdan

2550$

Hesabê miqdarê zekata ku deranîna wê wacib dibe, 2.5% ji nirxê mal e.

9000 X 2.5 ÷ 100 = 225$

Zekata ku deranîna wê wacib e

Gelo zêr û zîv tên ser hev ji bo malê mirov bi ber zekatê bikeve?

Dema zilamek hinek zêr û zîvê wî hebe, lêbelê her yek ji wan nagihîje nîsabê. Qewlê racih; zekat li ser wî nîn e. Ewê zekata zêr li gorî miqdarê nîsaba wî bide û zekata zîv jî li gorî miqdarê nîsaba wî bide û ew ji bo temambûna nîsabê zêr û zîv nabe ser hev; lewra ew du cinsên ji hev cuda ne û delîlek jî warid nebûye, nehatiye ku lazim bike; mirov yekî ji wan bibe ser yê din da ku pê nîsab temam bibe.

Lewra pêgemberê Xuda [dirûd û silavên Xuda lê bin] dibêje: ««Di miqdarê kêmî pênc weqîyan de zekat nîn e.»» (Buxarî û Mûslim rîwayet kirine.)

Naxwe ewê ku zêr û zîv bîne berhev, ew zekatê di kêmtirî pênc weqîyên zîv de wacib dike.

Zakkar Kayan Adon Mata

Kayan adon mata kala biyu : kayan adon zinare da azurfa, da kayan adon da ba zinare da azurfa ba ne.

1 – Kayan Adon Zinare Da Azurfa

Kashi na farko : Kayan adon zinare da azurfa wadda aka tanada don ajiye wa da taskakewa, ko kuma don a yi kasuwanci da shi, to zakkar wajibi ce a cikinsa.

Kashi na biyu : Kayan adon zinare da azurfan da aka tanada don yin amfani da shi, abin da ya fi shi ne a fitar masa da zakka, don kuvutar da kai. Saboda wata mata ta zo wajen Annabi (ﷺ) tare da ‘yar ta, ‘yar tana sanye da manya-manyan awarwaro na zinare a hannunta, sai Manzon Allah (ﷺ) ya ce wa matar: “Ko kina ba da zakkar waxannan awarwaron”. Sai matar ta ce, “A’a”. Sai ya ce

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mata :"Yanzu za ki so Allah ya yi miki awarwaron wuta da su ranar alqiyama". Mai riwaya ya ce, "Sai ta jefa wa Manzon Allah (ﷺ) su, ta ce, «Na bayar da su ga Allah da Manzonsa (ﷺ)»(Abu Dawud ne ya rawaito shi)«.»

Daga cikin malamai akwai wanda ba ya wajabta zakka a cikin kayan adon mata, saboda ba dukiya ba ce wadda take qaruwa, kurum wani abu ne na mutum da yake amfani da shi kamar riga da kayan gida, kuma kayan buqatar mata ne da adonsu. Ita kuwa zakka tana wajaba a qa'ida cikin dukiyar dake havaka.

Sai dai abin da ya fi taka-tsantsan shi ne fitar da zakkar kayan adon mata waxanda aka tanade su don amfani da kwalliya, don wannan magana, ta fi kuvutar da kai, sannan kuma Manzon Allah (ﷺ) ya ce, «Ka bar abin da yake sa ka kokwanto zuwa ga abin bay a sa ka kokwanta "»(Bukhari ne ya rawaito shi)

Kayan Adon Azurfa

Kayan Adon Zinare

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2 – Kayan Adon Da Ba Zinare Ba Ne Ba Azurfa Ba

Kamar dimond, yaqutu, lu'ulu'u da makamantansu, waxannan babu zakka a cikinsu, duk irin yawan da suka yi, sai dai in an tanade su don kasuwanci, sai su shiga cikin kayan kasuwancin da ake fitar wa da zakka.

Mercan

Yaqût

Dimond

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Zakkar Kadarar Kasuwanci

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Zakkar Kadarar Kasuwanci

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Abubuwan Da Ke ciki

Bayanin Abin Da Ake Nufi Da Kayan Kasuwanci

Hukuncin Zakkar Kayan Kasuwanci

Sharuxxan Wajabcin Zakkar Kayan Kasuwanci

Yadda Ake Fitar Da Zakkar Kayan Kasuwanci

Yadda Xan Kasuwa Zai Lissafa Kayansa Don Zakka

Bayanin Abin Da Ake Nufi Da Hannun Jari

Hukuncin Karvar Zakkar Hannun Jari

Fitar Da Zakkar Hannun Jari

Hukmê tedawila zekata hisseyan [pişkan]

Kadarar Kasuwanci :

Su ne duk abin da aka tanada don saye da sayarwa da nufin cin riba

An kira su da “Urudh” da larabci ne saboda ba sa tabbata, suna zuwa ne suna tafiya, don xan kasuwa ba hajar yake so ba, kawai yana son ribar ne da zai samu.

Kadarar kasuwanci ta haxa dukkan kayayyaki, banda tsabar kuxi, kamar motoci, kayan sawa, yadika, qarfe, katakwaye, da sauran duk abin da ka tanada don kasuwanci da shi

Qarfe

Mota

Katakwaye

Kayan sawa

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Hukuncin Zakkar Kayan Kasuwanci

Wajibi ce, saboda Allah Maxaukakin Sarki ya ce, {Ya ku waxanda suka yi imani ku ciyar da daxaxan abin da ku nemo} [Albaqarah : 267]. Malamai sun ce wannan ayar tana nufin zakkar kayan kasuwanci. Hakanan da faxin Allah Maxaukakin Sarki : {Ka karvi sadaka daga cikin dukiyoyinsu} [Attaubah : 103] dukiyar kasuwanci tana daga cikin dukiya, don haka zakka ta wajaba a cikinya.

Sharuxxan Wajabcin Zakkar Kadarar Kasuwanci

1 – Kuxin kayan ya kai nisabi. Ana qaddara nisabin ne da zinare da azurfa.

2 – Shekara ta zagayo a kansu.

3 – Ya zama an tanadi kayan ne don kasuwanci, da nufin neman kuxi da su, saboda faxin Manzon Allah (ﷺ) «Dukkan Ayyuka sai da niyya»(Bukhari da Muslim ne suka rawaito shi).

Idan ya canza niyya daga kasuwanci zuwa yin amfani da su, to lissafin shekara ya yanke, idan ya dawo ya yi niyyar kasuwanci sai ya fara sabon lissafin shekara, sai dai idan ya yi haka don dabarar qin zakka, to lissafin ba zai yanke ba.

Misali: Mutum ne ya sayi fili a cikin watan Muharram don kasuwanci, sai ya canza niyyar sayarwa zuwa ginawa don ya zauna a cikin watan Sha'aban, to lissafin shekararsa ya yanke. Sai kuma a watan Shawwal ya dawo ya yi niyyar kasuwanci da wannan fili, to sai ya sake sabon lissafin shekara daga wannan wata na Shawwal. In kuwa ya yi haka ne don ya dabarar kada ya ba da zakka, to lissafin shekarar ba zai yanke ba.

Yadda Ake Fitar Da Zakkar Kayan Kasuwanci

Idan shekara ta zagayo, sai a lissafa kayan a yi musu kuxi da farashin da ake sayarwa a wannan lokaci a kasuwa, sannan sai a fitar da zakkar daga kayan ko daga qimarsu, gwargwadon buqatar talakawa.

Yaya Xan Kasuwa Zai Lissafa Kayan Kasuwancinsa Don Yin Zakka?

1 – Zai qimanta duk abin da yake wurinsa na kayan sayarwar sa da farashinsu na wannan lokacin.

2 – Zai haxa da kuxin da yake da shi na kasuwanci, da waxanda ba na kasuwanci ba.

3 – Zai haxa da bashin da yake bi wanda ya san za a biya shi.

4 – Zai fitar da bashin da ake bin sa.

5 – Sai ya fitar da zakkar abin da ya rage, abin da zai fitar shi ne rubu'in ushuri (2.5%).

Ga yadda abin yake a taqaice : Abin da ake fitar wa da zakka (qimar kuxin kayan kasuwanci + kuxinsa + bashin da ya san za a biya shi – bashin da ake binsa) × (Abin da zai bayar (2.5%).

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Zakka Daga Jarin Da Ake Juyawa :

Abin da ake ba da zakkarsa daga dukiyar kasuwanci shi ne kuxin da yake kai-kawo, wanda aka tanada don saye da sayarwa don neman riba, amma kuxin da yake kafe a wuri xaya, ba a lissafi da shi, ba a fitar masa da zakka, kamar kantocin kayan, da firjin da ake zuba kayan, da motocin da suke dakon kayan, da abubuwan da suke loda kayan, da makamantansu.

Mallakar Nisabi :

Shin sharaxi ne mallakar nisabi a tsawon dukkan shekara, tun daga farkonta har qarshenta. Ko kuwa za a wadatu da cikarsa a farkon shekara da qarshenta? Ko kuwa qarshen kawai za a kalla?

Amsa: Abin lura a wajen nisabi shi ne farkon shekara da qarshenta, domin akwai wahalar lissafi gabaxayan shekara. Sai aka yi la'akari da farkon shekara don lokacin ne zakka take wajaba. Shi kuma qarshekar shi ne lokacin fitar da ita. Abin da ya fi kamata musulmi ya tsayar da watan da zai riqa qimanta dukiyarsa da ba da zakkarta a cikinsa, kamar watan Ramadan

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Zakkar Hannun Jari

Hannun Jari

Wani Kaso ne daga cikin jarin Kamfani wanda aka raba daidai wa dai da.

Misali : A ce kamfani mai hannun jarin yana da jarin dala miliyan uku, Sai kamfanin ya kasa jarinsa zuwa kashi dubu goma, kowane kaso a dalar amuruka (300). To wannan kason shi ake kira hannun jari. Duk wani mai kaso a nan to yanada tarayya tarayya a wannan kamafanin gwargwadon hannayen jarin da yake da a kamfanin .

Hukuncin Karvar Zakkar Hannun Jari .

Halal ne, in dai kamfanin aikinsa ba na haramun ba ne, ko kuma yana mu'amala da riba.

Fitar Da Zakkar Hannun Jari

1 – Idan kamfanin ya fitar da zakka, to shike nan mai hannun jari a kamfanin ya huta, an sauke masa nauyi.

2 – Idan kuwa Kamfanin ba ya fitar da zakka, to sai a qimanta wannan hannun jari da farashinsa na lokacin, idan ya kai nisabi, kuma shekara ta zagayo a kansa to zai ba da zakkarsa rubu'in ushuri (2.5%), saboda kamar kayan kasuwanci ne.

Misali: Mutum ne yake da hannun jari dubu xaya, farashin hannun jari a lokacin zakkar shi ne dala dubu goma, sai ya zama farashin hannayan jarinsa shi ne dala dubu goma, wadda ta wuce nisabi, to zai ba da zakkar wannan hannun jari idan shekara ta zagayo.

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Ji lewma wê ev qerar daye:

“Di wan şirketên ku di wan de gellek pişkdar hene, di tetbîqkirina van hukman de li tevahîya kar û qezenca şirketan nayê meyzandin; lêbelê li vî esasî dinêre ku her şirîkek pişka wî, wî elaqedar dike.”

- Di vê rewşê de divê rêvebirîya şirketê wan pişkên ku di wan de zekat ne wacib e, ji serê malê xwe bixe, wekî pişka weqfa xêrxwazî û pişkên alîyên xêrxwazî û eslên malên xwe yên sabit, ewên ku di wan de zekat nîn e, her wekî avahîyan, kargehan, kel û pelan û erebeyên ku ji bo bikaranînê û yên wekî wan in, ew malên mewcûdên ku zekat li wan nakeve.

Lêbelê dema rêvebirîya şirketê bi derxistina zekatê ranebe, divê pişkdarên şirketê bi xwe zekata pişka xwe derxînin.

Ew jî wiha çêdibe:

1. Pişkên şirketên çandinî, zekata wan tê derxistin her wekî zekata çandinî û fêkîyan.

2. Pişkên şirketên bazirganî, zekata xwe ji esl û karê pev re derdixin. Têde pişk bi bihayê xwe yê bazarê yên di roja wacibbûna zekatê de tên nirxandin.

3. Pişkên şirketên pîşesazî, zekata xwe ji karê xwe yê safî derdixin; ne ji hazirkirî, avahî û yên wekî wan:

4. Dema pişkdar pişka xwe di nav salê de bifiroşe, ew bihayê wan dixe nav malê xwe û dema sala zekata wî were, ewê pê re zekata wan jî bide. Herçî kiryar e, ew jî zekata pişka xwe wekî bûrî dide. (Qedaya fiqhîye mûasere Dr. Selah es-Sawî, rûpel, 54 û yên piştî wê.)

Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a sauqaqe

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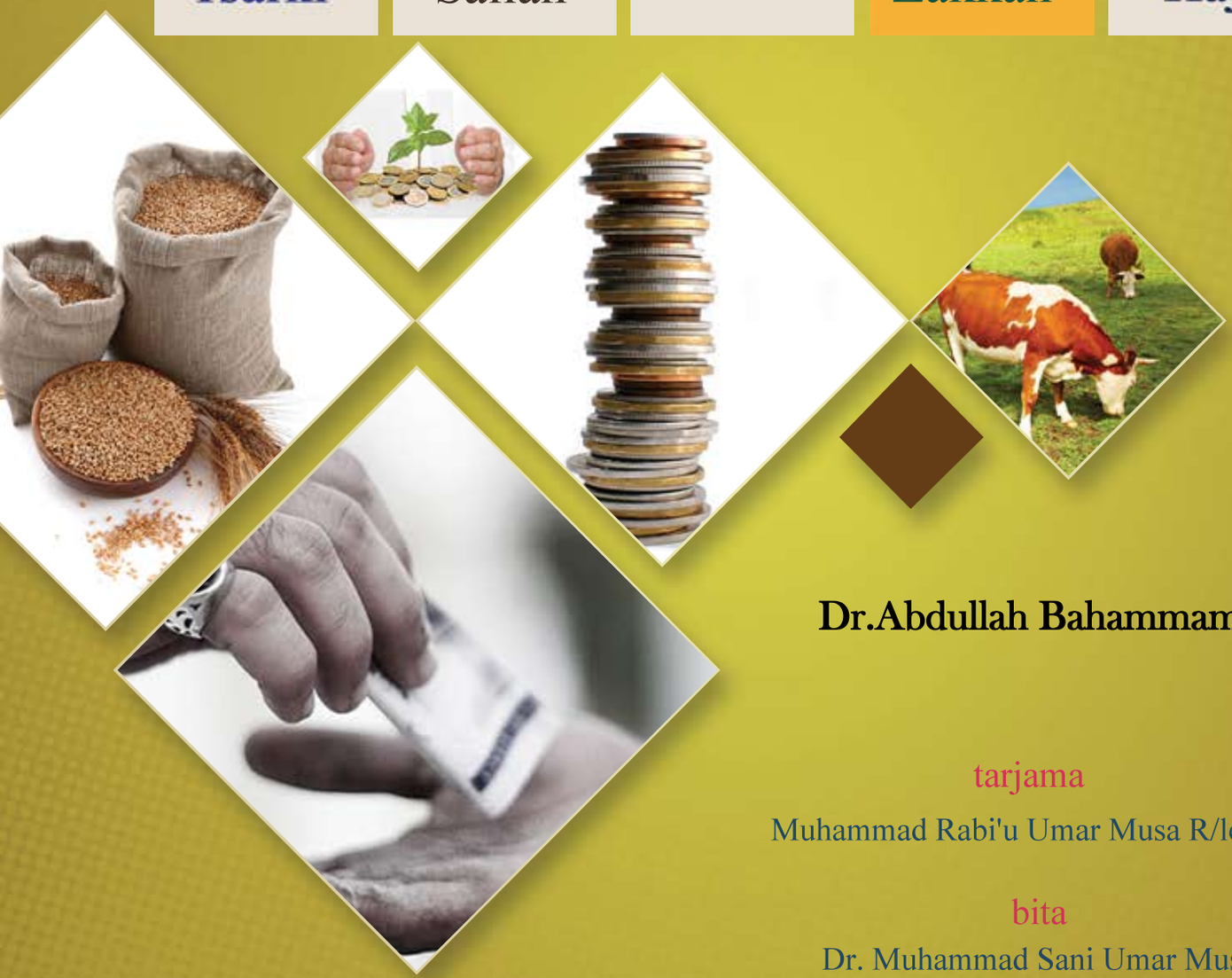

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bita

Dr. Muhammad Sani Umar Musa

Shaikh Nura Sani Muhammad

Zakkar Dabbobin Ni'ima

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5 Zakkar Dabbobin Ni’ima

Dabbobin Ni’ima:

Su ne, Raquma, Shanu, Awaki Da Tumaki.

Abubuwan Da Ke ciki

Bayanin Abin Da Ake Nufi Da Dabbobin Ni'ima
Hukuncin Zakkar Dabbobin Ni'ima
Sharuxxan Wajabcin Zakkar Dabbobi
Nisabin Zakkar Dabbobin Ni'ima
Nisabin Zakkar Raquma Da Abin Da Ake Fitarwa A Cikinsu
Nisabin Zakkar Shanu Da Abin Da Ake Fitarwa A Cikinsu
Nisabin Tumaki Da Abin Da Ake Fitarwa A Cikinsu
Di sifetê wacib de

Hukuncin Zakkar Dabbobin Ni’ima

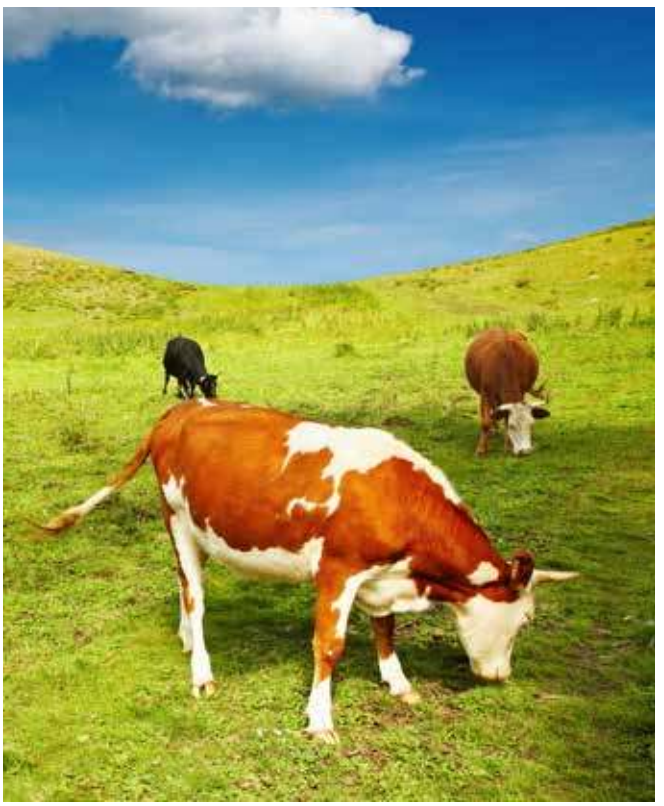
Wajibi ce, saboda faxin Manzon Allah (ﷺ) : {Babu wani ma’abocin Raquma ko Shanu, ko awaki da tumaki, wanda ba ya bayar da zakkarsu, face sai sun zo masa ranar alqiyama da girma da qiba da tozo, suna tunkuyinsa da qahonsu, suna taka shi da kofatansu, duk lokacin da na qarshensu suka qare sai na farko su dawo, har a yi wa mutane hukunci} {

}Sharuxxan Wajbacin Zakkar Dabbobin Ni’ima

1 – Dabbobin su shekara guda a wurin mai su, saboda faxin Manzon Allah (ﷺ) “Babu zakka a cikin dukiya har sai ta shekara”.

2 – Ta zama mai fita kiwo ce, saboda faxin Manzon Allah (ﷺ) “A cikin kowanne raqumi arba’in da suke fita kiwo za a ba da taguwa ‘yar shekara biyu”.

Abin da ake nufi da mai kiwo, ita ce dabbar da take kiwo a makiyaya, tana cin tsirran da suka fito a qasa, da ciyawar da Allah ya fito da ita ba tare da



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wani ya shuka ta ba. Amma idan abincin dabbar shuka shi aka yi, to wannan ba mai kiwo ba ce, babu zakka a cikinta.

3 – Dabbobin su zama an tanade su ne don samun nono da ‘yaya, ba waxanda suke aiki ba ne. Masu aiki su ne wanda mai su yake amfani da su wajen noma ko ban ruwa, xaukar kaya ko xaukar abubuwa masu nauyi.

Raquman da ake aiki da su babu zakka a cikinsu, saboda suna cikin abin da mutum yake da buqata na yau da kullum, kamar kayan sawarsa. Idan kuma an tanadi dabbobin ne don sayarwa, to zakkarsu za ta zama daga cikin kuxin da ake samu, cikin zakkar kayan kasuwanci idan shekara ta zagayo.

4 – Dabbobin su kai nisabin da shari’a ta ayyana

Nisabin Zakkar Dabbobin Ni’ima

Da farko : Nisabin Zakkar Raquma, Da Abin Da Ya Wajaba A Fitar Daga Cikinsu

An karvo daga Anas xan Malik – Allah ya yarda da shi – ya ce, Abubakar Assidiq – Allah ya yarda da shi – ya rubuto masa cewa : «Wannan ita ce farillar da Allah ya wajabtawa dukkan musulmi, Manzon Allah ya yi umarni da ita. A cikin kowane raquma guda ashirin da huxu zuwa qasa, cikin kowane guda biyar za a ba da akuya ko tunkiya, idan suka kai ashirin da biyar zuwa talatin da biyar za a ba da taguwa ‘yar shekara xaya, idan suka kai talatin da shida zuwa arba’in da biyar za a ba da taguwa ‘ya shekara biyu, idan suka kai arba’in da shida zuwa sittin za a ba da taguwa ‘yar shekara uku, ita ce wadda ta isa barbara. Idan suka kai sittin da xaya zuwa saba’in da biyar za a ba da ‘yar shekara huxu. Wanda bai da komai sai raquma huxu kawai, to babu zakka a cikinsu, sai dai in ya ga dama. Idan raquma suka kai biyar to za a ba da akuya ko tunkiya»

Nisabin Zakkar Raquma

Adadin Raquma	Abin Da Za A Bayar A Cikinsu
5 – 9	Akuya ko tunkiya
10 - 14	Akuya biyu ko tunkiya biyu
15 –19	Akuya uku ko tunkiya uku
20 –24	Akuya huxu ko tunkiya huxu
25 – 35	Taguwa 'yar shekara xaya
36 – 45	Taguwa 'yar shekara biyu
46 – 60	Taguwa 'yar shekara uku
61 – 75	Taguwa 'yar shekara huxu
76 – 90	Taguwa biyu 'yan shekara biyu – biyu
91 –120	Taguwa biyu 'yan shekaru uku – uku
120 zuwa sama	A cikin kowane arba'in za a ba da 'yar shekara biyu, a cikin kowane hamsin yar shekara uku

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Na biyu : Nisabin Zakkar Shanu, Da Abin Da Za A Fitar A Cikinsu

An karvo daga Mu'azu xan Jabal – Allah ya yarda da shi – ya ce, «Manzon Allah (ﷺ) ya aike ni zuwa qasar Yaman, ya umarce ni in karva daga cikin kowanne shanu talatin saniya 'yar shekara xaya, daga cikin kowane arba'in saniya 'yar shekara biyu»(Abu Dawud ne ya rawaito shi).

Nisabin Zakkar Shanu

Adadin Shanu	Abin Da Za A Fitar Daga Ciki
30 - 39	Saniya 'yar shekara xaya
40 – 59	Saniya 'yar shekara biyu
60 – 69	Saniya guda biyu 'yan shekara xai-xai.
70 – 79 Saniya 'yar shekar xaya da 'yar shekara biyu.	

Na Uku : Nisabin Awaki Da Tumaki, Da Abin Da Za a Fitar

Hadisi ya zo daga Anas – Allah ya yarda da shi – wato hadisin da ya gabata, «Zakkar tumaki da awaki waxanda suke kiwo idan sun kai arba'in zuwa xari da ashirin za a ba da akuya ko tunkiya xaya, idan sun qaru a kan haka xari da ashirin zuwa xari biyu, za a ba da akuyoyi ko tunkiya biyu, idan suka wuce xari biyu zuwa xari uku, za a ba da guda uku, idan suka qaru a kan xari uku, to a kowanne xari za a ba da akuya xaya. Idan dabbobin da ake kiwo basu kai arba'in ba, guda xaya ce ta rage, to babu zakka a ciki, sai dai in mai su ya ga dama». (Bukhari ne ya rawaito shi)«

»

Nisabin Zakkar Awaki Da Tumaki

Adadin Tumaki Da Awaki	Abin Da Za Bayar
40 – 120	Tunkiya ko Akuya
121 – 200	Tunkiya biyu ko Akuya biyu
201 – 300	Tunkiya biyu ko akuya biyu, idan su qara a kan haka, to a cikin kowanne xari za a ba da guda xaya.

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Muhammad Rabi'u Umar Musa R/lemo

bita

Dr. Muhammad Sani Umar Musa
Shaikh Nura Sani Muhammad

Sauran Abubuwan Da Ake wa Zakka

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Abu Dawud ne ya rawaito shi

Abubuwan Da Ke ciki

Zakkar Bashi
Zakkar Takardun Qimar Kuxi
Zakkar garatuti (garatutude).
Zakkar Kuxin Fansho (Pension).
Albashin Ritaya
Zakkar inshora ta haya
Zakkar Wasu Haqqoqi Waxanda ba kuxi ba
Zakkar kuxin qwadago da Albashi
Ribar Da Aka Samu Da Sana'a.
Zakkar Dukiyar Haramun

Zakkar Bashi

Bashi:

EShi ne dukiyar da take wajibi ne wanda ake bi ya biya ta.

Hukuncin Zakkar Wanda Wani Yake Bin Shi Bashi

Idan ana bin mutum bashin da ya kai nisabi, ko wanda bai kai nisabi ba, to zakka ba ta wajaba a kanshi ba, idan bashin ba zai rage nisabi ba, to zai cire abin da ake bin sa, ya fidda zakkar abin da ya rage na dukiyarsa.

Misali : Mutum ne yake da dala dubu goma (10,000), kuma ana bin sa bashin dala dubu goma, to babu zakka a kansa, saboda bashin ya cinye nisabin zakkar. Hakanan da a ce bashin da ake binsa dala dubu tara ne da casa'in da biyar (9950) to wannan bashin ma ya tauye nisabi don haka zakka ba ta wajaba a kanshi ba. Amma idan bashin da ake binsa dala dubu huxu ne (4000), to zai cire abin da bashin zai ci, ya zama saura dala dubu shida (6000), zakka ta wajaba a kansa. Cikin abin da ya ragu.

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Hukuncin Zakkar Bashin Da Mutum Yake Bi

1 – Idan zai yi wahala a biya shi bashin, kamar a ce wanda yake bi bashin ya talauce, ko kuma ya yi musun bashin, to zakka ba ta wajaba akan wanda yake bin bashin ba a kowace shekara. Idan ya karvi kuxin daga baya to sai ya fitar da zakkar shekara guda.

2 – idan ba za a qi biyansa bashin sa ba, kamar ya zama wanda ake bi bashin ba mai jinkirin biyan bashi ba, kuma yana da niyyar biya, to wajibi ne akan wanda yake bin bashin ya fitar da zakkar bashin a duk shekara, saboda kamar kuxin yana wajenshi ne.

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Zakkar Takardun Karvar Kuxi

Takardun Qimar Kuxi:

Shi ne wani abun da zai zama shaidar da za a bawa mai shi qimar kuxin da yake xauke da shi, tare da xora ribar a kan wannan qimar kuxin da ya bayar.

Wannan riba ce a fili, kuma haramun ce, saboda bashi ne da qari. A taqaice dai irin waxannan takardu mu'amala da su ba ta halatta, saboda bashi ne haxe da qari da riba, don haka duk wanda yake mu'amala da su ya tuba ya daina.

Hukuncin Zakkar Takardun Qimar Kuxi Da Abin Da Za Bayar

Zakkar takardun da suke xauke da qimar kuxi, kamar zakkar bashi ce, idan sun kai nisabi zakka ta wajaba a cikinsu, ko kuma idan ka haxa su da sauran abin da mutum ya mallaka na kuxi da kayan kasuwanci, shekara ta zagayo a a kansu, sai ya a fitar da kaso xaya bisa huxu na kaso goman dukiyar. Idan waxannan takardun na qimar kuxin ba za a iya canza su ba su zama kuxi sai bayan wani lokaci, to zakka dai ba ta saraya daga cikinsu, sai a fitar da zakkar shekarun da suka wuce bayan an canza ta.

Zakkar Alawus (Allowance) Na Qare Aike, Da Na Ajiye Aiki, Da Kuma Garatuti (Garatutude).

Kuxin Qare Aiki

Wasu kuxi ne sannannu, da ma'aikaci ya cancanci a bashi, a qarshen aikinsa, kamar yadda doka ta tsara, bayan cika sharuxxan da aka sanya.

Alawus Na Ajiye Aiki

Wasu kuxi ne sanannu da tsarin inshora ta zamantakewa ta qusa, wanda qasa ko kamfanoni suke baiwa ma'aikacin da bai cika sharuxxan ci gaba da karvar kuxin fansho ba.

Kuxin Fansho (Peansion)

Wasu kuxi ne da ma'aikaci ya cancanci qasa ko kamafani su ba shi a duk wata, bayan ya gama aikinsa, kamar yadda doka ta tanada, in dai ma'aikaci ya cika sharuxxan da aka sa

Hukuncin Zakkar Waxannan Kuxaxe

Zakka ba ta wajaba akan ma'aikaci a cikin waxannan kuxaxe, saboda bai mallake su ba cikakkiyar mallaka, wadda take sharaxi ce a cikin wajabcin zakka, saboda kuwa ma'aikaci ba ya iya sarrafa su, bai da wani haqqi na kai tsaye tsawon lokacin aikinsa.

Waxannan kuxaxe da ma'aikaci ya cancance su, idan an ba da umarni da iyakance su da baiwa ma'aikaci su, gaba xaya a lokaci guda, ko kuma a matakai daban-daban, to sun zama mulkinsa cikakken mulki, zai ba da zakkar abin da ya karva na wannan dukiya.

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Zakkar Kuxin Da Mai Haya Yake Bayarwa

Kuxin Kafin Alqalami

Shi ne, kuxin da mai haya yake ba wa mai ba da haya don ba shi tabbas a kan lamarin

Zekata wan li ser kirêdarî ne wacib e; lewra ew ne di milkîyeta wî de ne, temamîya milkîyeta wan nehatiye cih ku ew jî di wacibbûna zekatê de şert e.

(Qedaya Fiqhîye Mûasere Dr. Selah es-Sawî, rûpel: 60.)

Shi ne, kuxin da mai haya yake ba wa mai ba da haya don ba shi tabbas a kan lamarin

Haqqoqin Da Ba Kuxi Ba.

Wani haqqi ne wanda ba kuxi ba, da mutum yake da shi a kan wani abunsa da ya samar, abun zai iya zama aikin tinani ne, kamar haqqin mawallafi, ko mai qirqira cikin abin da ya qirqira, ko sakamakon hada-hada da xan kasuwa yake a cikin kasuwancinsa na jawo abokan ciniki, hakanan sunan kasuwanci da alamar abu na kasuwanci.

Hukuncin Zakkar Haqqoqin Da Mutum Yake Da Su Waxanda Ba Kuxi Ba.

Irin waxannan haqqoqin a yau sun zama masu qima, kuma dukiya ce a shari'a, don haka ya halatta a yi tasarrufi a cikinsu gwargwadon tsarin shari'a, a kuma kare su, ba ya halatta a yi ta'adi a cikinsu.

Zakka ba ta halatta a cikin haqqin marubuci, ko cikin qirqirar da ya yi, saboda sharuxxan zakka ba su cika ba. Amma idan aka yi amfani da su aka samu kuxi, to za a aiwatar musu abin da ake wa ribar da aka samu a dukiya.

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Zakkar Albashi, Da Ribar Da Aka Samu Daga Sana'a

Ladan Aiki Da Albashi:

Shi ne abin da ma'aikaci yake karva na kuxi ladan aikinsa.

Hukuncinsu

Hukuncinsu hukuncin zakkar kuxi, idan suka kai nisabi, kuma shekara ta kewayo a kansu, to zakka ta wajaba a cikinsu, abin da za a bayar da rubu'in ushuri (2.5%).

Zakkar Dukiyar Haramun

Dukiyar Haramun

Ita ce, dukkan dukiyar da shari'a ta hana a mallaka, ko a yi amfani da ita, kamar kuxin da aka samu daga kasuwancin giya, ko riba, ko kuxin da aka sato, da sauransu.

Hukuncin Zakkar Dukiyar Haramun

Dukiyar take haramun ce a karan-kanta, kamar wadda aka samu a kasuwancin giya, ko saida alade, ba wadda ake wa zakka ba ce. Haka ma dukiyar da take haramun ce saboda wani abu, kamar wadda aka samu matsala wajen nemota, kamar dukiyar da aka sato, ita ma ba wadda ake wa zakka ba ce, saboda ba a mallaketa ba cikakkiyar mallaka, wadda sharaxi ne na wajabcin zakka.

Yadda Za A Yi Da Dukiyar Haramun

A – wanda yake da dukiyar haramun da ya samu ta hanyar da ba ta dace ba, to wannan dukiyar ba mallakinsa ba ce, komin daxewa da aka yi, wajibi ne ya mayar da ita zuwa ga mai ita, ko wanda ya mallaketa, ko magajinta in ya sanshi, idan kuwa ya xebe qaunar gano shi, to wajibi ne ya ciyar da ita a hanyar alheri don ya kuvuta daga gareta, kuma ya yi nufin sadaka ga mai ita.

B – Idan mutum ya karvi ladan aikin haramun da ya yi, to ya sarrafa a kuxin a ayyukan alheri, kada ya mayar wa wanda ya bashi, saboda idan ya mayar masa ya taimaka a kan aikin savo.

C – Ba a mayar da dukiyar haramun zuwa ga wanda ya bayar da ita, in dai yana nan kan mu'amalarsa ta haramun, kamar kuxaxen riba. Za a sarrafa su ne a ayyukan alheri.

D – Idan mayar da haqiqanin dukiyar haramun ya yi wuya, to sai a mayar da kwatankwacinta, ko qimarta ga mai ita, in an san shi, in kuwa ba a san shi ba sai a sarrafa kwatankwacinta ko qimarta a ayyukan alheri, da niyyar sadaka ga mai ita(Duba littafin "Qadaya Fiqihiyya Mu'asira" Na Dr. Salahus Sawi, sh 61 da abin da ya biyo baya).

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Masu Cin Zakka Da Fitar Da Zakka

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Masu Cin Zakka Da Fitar Da Zakka

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Masu cin zakka

Masu cin zakka su ne waxanda suka cancance ta, su ne rukunai guda takwas da Allah ya iyakance su a cikin faxinsa : {Kaxai sadaka ta faqirai ce da miskinai da masu aiki a kanta, da waxanda ake jan zukatansu, da bayi, da waxanda ake bi bashi, da tafarkin Allah, da matafiya, rabo ne na dole daga Allah, Allah Masani ne mai hikima} [Attauba : 60]

Abubuwan Da Ke ciki

Waxanda Ake Ba Zakka

1 – Talakawa (Faqirai)

2 – Miskinai

3 – Masu aiki a kan Dukiyar Zakkar

4 – Waxanda Ake Jan Zukatansu Zuwa Musulunci

5 - Bayi

6 – Waxanda ake Bi Bashi

7 – A kan Tafarkin Allah (Fi sabilillihi)

8 – Matafiyi

Waxanda Ba A Basu Zakka

Derxistina zekatê

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1.Faqirai

Faqirai

Lafazin "Fuqara'u" jam'i ne na "Faqiri" Shi ne wanda bai da abin da zai biya masa buqatarsa, da buqatar iyalansa, ta abinci abin sha, tufafi, wurin zama.

Za a ba shi abin da zai ishe da iyalansa tsawon shekara xaya daga zakka

2.Miskinai

Miskinai.

Lafazin "Masakin" jam'i ne na "Miskin" shi ne wanda ya mallaki rabin abin da zai ishe shi, ko fiye da rabi, kamar wanda yake da xari, alhali yana buqatar xari biyu, to sai a bashi abin da zai ishe shi da iyalansa tsawon shekara guda.

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3.Masu Aiki A Kanta.

Masu Aiki A Kanta:

Su ne waxanda suke tattara zakka, waxanda shugaba ya naxa, kuma suke raba ta ga mabuqata.

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4. Waxanda Ake Jan Zukatansu Zuwa Musulunci.

Waxanda Ake Jan Zuka-tansu Zuwa Musulunci.

Su ne shugabannin mutanensu, waxanda ake wa biyayya, kuma a ke sa ran musuluntar su idan an ba su zakka, ko kuma a samu kamewarsu daga sharri ga musulmi, ko kuma a qara musu qarfin imani, ko su kare wa musulmi wasu maqiyansu.

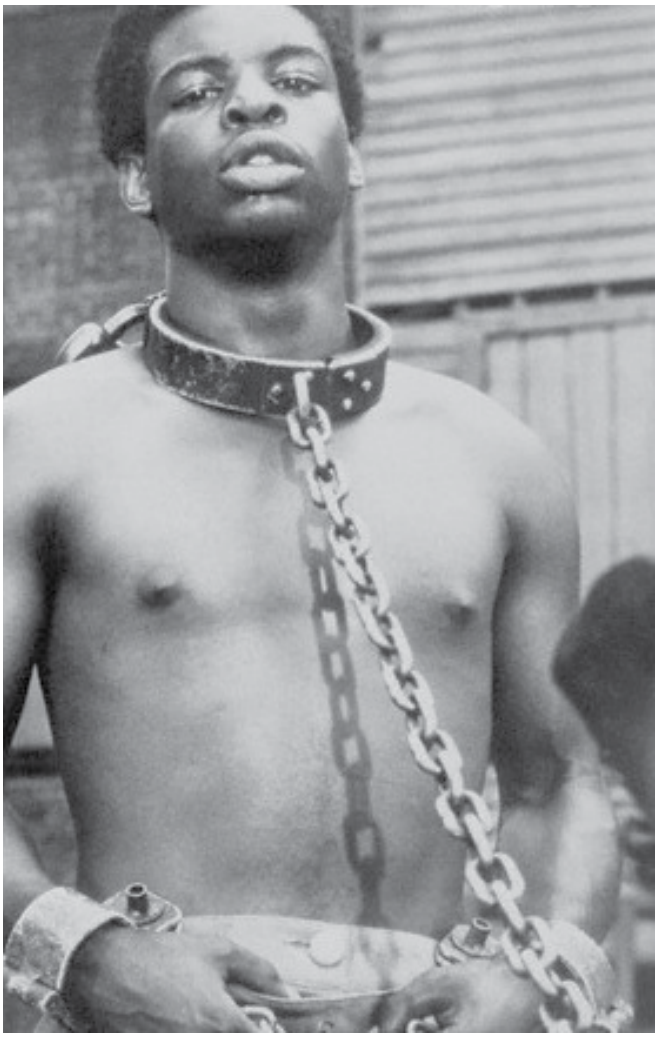
Za a ba su abin da zai jawo zukatansu daidai gwargwado daga zakka.

5. Bayi.

Bayi:

Bawa da wanda aka rubuta masa fansa

Saboda kowanne daga cikinsu ya zama xa, mai ikon tasarrufi, ya zama mutum mai amfani a cikin al'ummarsa, ya kuma samu damar bautawa Allah kamar yadda ya dace. Waxanda aka kama musulmi a wajen yaqi suma suna shiga qarqashin bayi, za a iya fansarsu da kuxin zakka



6. Waxanda Ake Bi Bashi

Waxanda Ake Bi Bashi:

Lafazin "Gaarimun" Jam'i ne na "Gaarim" shi ne wanda ake bi bashi

Waxanda ake bashi kala biyu ne:

Na Farko : wanda ake bi bashi, saboda wata buqatarsa ta kansa da ya yi, sai a bashi a abin da zai biya bashinsa daga zakka indai talaka ne.

Na biyu : Wanda ake bi bashi saboda wani sulhu da ya yi tsakanin musulmi, sai a bashi abin da zai biya bashinsa daga zakka, ko da kuwa mai wadata ne.

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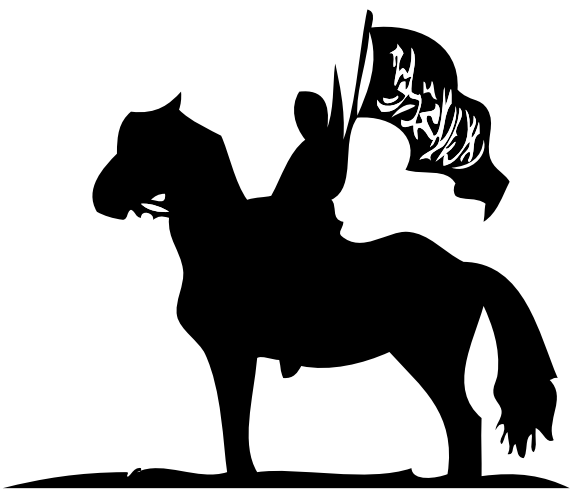
7- Saboda Allah (Fisabilillahi)

Saboda Allah (Fisabilillahi):
Su ne waxanda suke jihadi saboda Allah

Za a ba su abin da zai ishe su don yin jihadi saboda Allah. Sauran ayyukan da'awa waxanda suke cikin jihadi za su shiga cikin wannan vangare, idan ba su samu abin da za su yi aikin da shi daga sadaka.



8- Matafiyi

Matafiyi:
Shi ne matafiyin da guzuri ya yanke masa a tafiya, ba shi da wani kuxi.

Za a ba shi abin da zai kai shi garinsu daga zakka, koda kuwa mawadaci a garinsu.

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Faxakarwa :

1 – Waxanda ba a waxanann rukunai takwas xin ba ba a ba su zakka, ko da kuwa cikin ayyukan alheri ne, kamar gina masallaci, makarantu, asibitoci, da sauransu na ayyukan alheri, waxanda za a iya yin su da sadaka.

2 – Ba sharaxi ba ne sai an bawa dukka takwas xin nan da aka ambata a yayin raba zakka, a'a ya wadatar idan aka ba kowane xaya daga cikin takwas xin.

Waxanda Ba A Basu Zakka

1. Mawadata Da Masu Aiki Qarfafa

Saboda faxin Manzon Allah (ﷺ) «Babu rabon madawaci ko mai aiki mai qarfi a cikinta»(Abu Dawud ne ya rawaito shi) wato zakka.

2. Iyaye, 'Ya'ya, Mata, Da Waxanda Ciyarwarsu Da Wajaba A Kanka

Ba ya halatta a ba da zakka ga wanda ya wajaba mutum musulmi ya ciyar da su, kamar iyaye maza, da iyaye mata, kakanni maza, kakanni mata, 'ya'ya, da 'ya'yan 'ya'ya maza (jikoki). Saboda ba waxannan zakka sai wadatar da shi daga ciyarwar da ta wajaba a kanshi, ya sarayar da ita daga kanshi, sai amfanin zakka ya koma gare shi.

3. Kafiran Da Ba Waxanda Ake Jan Zukatansu Ba Ne Zuwa Musulunci

Ba ya halatta a ba kafiri zakka matuqar dai ba jan zuciyarsa za a yi zuwa musulunci ba, saboda faxin Manzon Allah (ﷺ) «Za a karvi zakka daga mawadatansu, a mayar da ita ga talakawansu»(Bukhari ne ya rawaito shi). Ana nufin madawatan musulmi da talakawansu, ba waxanda ba su ba, saboda yana cikin maqasudin zakka wadatar da talakawan musulmi, da qarfafa son juna tsakaninsu, hakan kuwa ba ya halatta ga kafirai.

4. Iyalan Gidan Annabi (ﷺ)(Iyalan Annabi su ne Banu Hashim)

Zakka ba ta halatta ga iyalan gidan Annabi (ﷺ) don girmamasu da basu daraja, saboda faxinsa (ﷺ) «Waxannan sadakoki xin qazantar mutane ce, ba ta halatta ga Muhammad, ko iyalan gidan Muhammad». (Muslim ne ya rawaito shi)«

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5. Bararrun Bayin Iyalan Annabi (ﷺ)

Su ne bayin da iyalan Annabi (ﷺ) suka ‘yanta su, saboda hadisin da yake cewa : «Sadaka ba ta halatta garemu, kuma bararrun bayin mutane suna cikinsu»(Tirmizi ne ya rawaito shi). Wato hukuncinsa irin hukuncinsu ne, don haka zakka ta haramta a kan bararrun bayin Bani Hashim..

6. Bawan Da Aka Mallaka

Ba a ba da zakka ga bawa, saboda dukiyar bawa ta mai gidansa ce, idan aka ba shi zakka sai ta zama mallakin mai gidansa, saboda ciyarwarsa tana kan mai gidansa. Amma an cire bawan da aka rubuta masa fansa daga wannan hukunci, shi za a iya ba shi zakkar da zai biya fansar da aka rubuta masa, haka ma wanda yake aiki a kan zakkar shi ma za a iya ba shi, don haka idan bawa yana aiki a kan zakka, za a iya ba shi, saboda ya zama kamar xan qodago, kuma ya halatta bawa ya yi qodago idan wanda ya mallake shi ya yi masa izini

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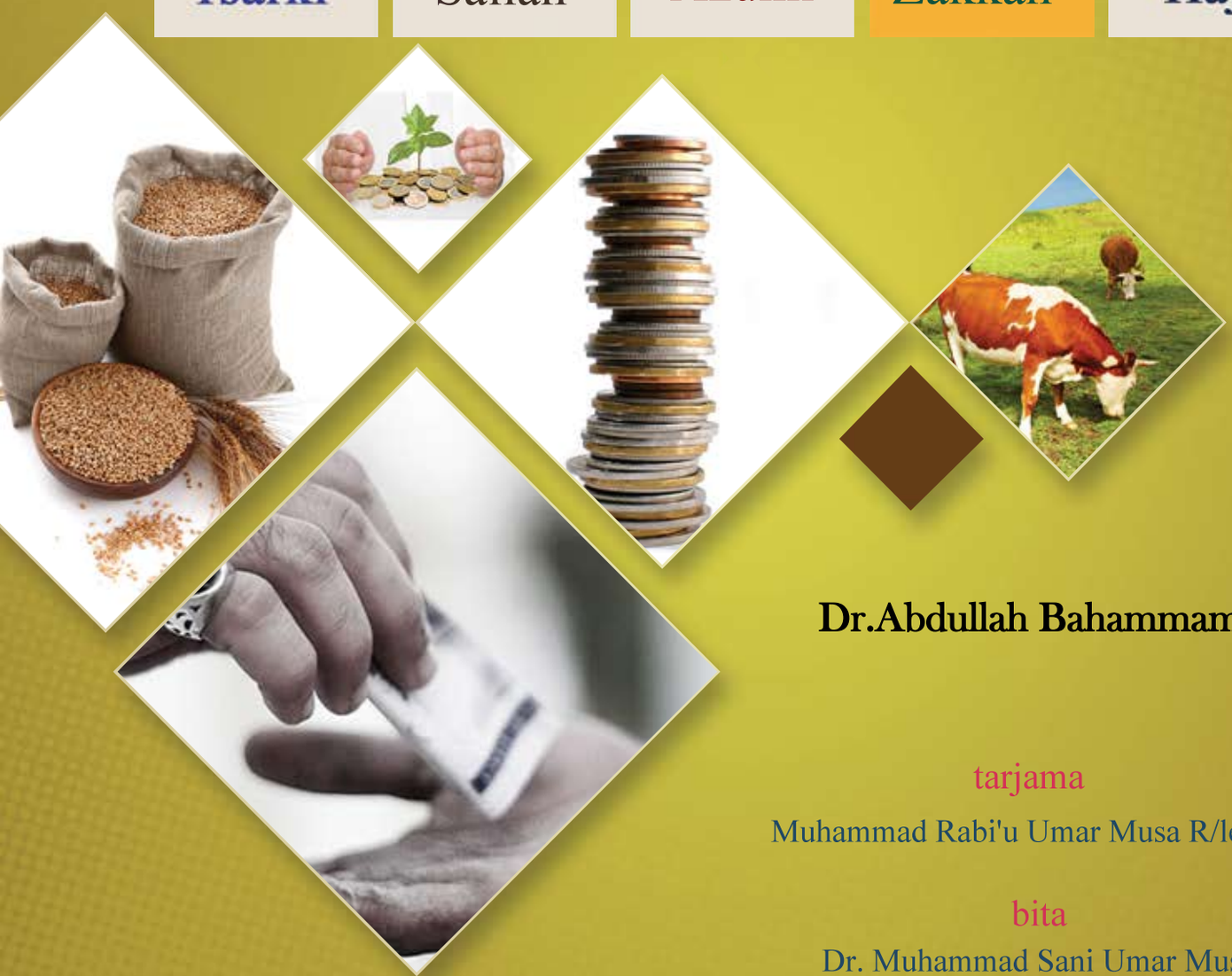
Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a sauqaqe

Tsarki | Sallah | Azumi | Zakkah | Hajji



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Shaikh Nura Sani Muhammad

Zakkar Fidda Kai

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8

Zakkar Fidda Kai

Zakkar Fidda Kai:

Sadaka ce da Manzon Allah (ﷺ) ya farlanta ta yayin da aka gama azumi.

Abubuwan Da Ke ciki

Bayanin Mece ce Zakkar Fidda kai.
Hukuncin Zakkar Fidda Kai
Lokacin Da Ake Fitar Da Zakkar Fidda Kai
Gwargwadon Abin Da Ake Fitarwa Na Zakkar Fidda kai.
Waxanda Ake Bawa Zakkar Fidda Kai
Hikimar Zakkar Fidda Kai
Wasu Bayanai Muhimmai

An kira ta zakkar fidda kai ne saboda tana wajaba ne idan an gama Azumin Ramadan gabaxaya.

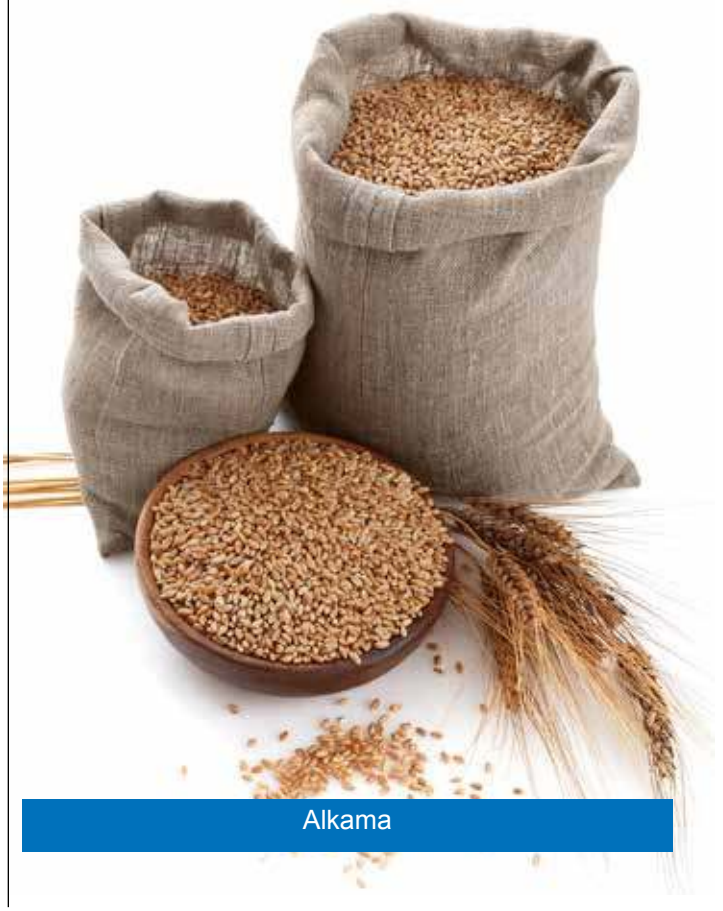
Hukuncin Zakkar Fidda Kai

Zakkar Fidda kai wajibi ce akan dukkan musulmi, wanda ya mallaki sa'i xaya na abinci (kamar kwano xaya kenan) wanda ya fi yawan abin da zai ciyar da iyalansa.

Mai ba da zakkar zai fitar wa da kansa, matarsa, da duk wanda ciyar da shi take kansa, har ma xan jaririn da yake cikin ciki.

Dalilin wajabcinta shi ne abin da aka rawaito daga Xan Umar – Allah ya yarda da shi – ya ce, «Manzon Allah (ﷺ) ya wajabta zakkar fidda kai, sa'i xaya na dabino, ko sa'i xayan da sha'ir, an wajabta ta a kan bawa, da xa, namiji da mace, babba da yaro daga cikin musulmi. Manzon Allah ya yi umarni a bayar da ita zakkar kafin mutane su fita sallar idi» (Bukhari da Muslim ne suka rawaito shi).

« »«
»



Alkama

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Lokacin Da Ake Fitar Da Zakkar Fidda Kai

An fi son a fitar da zakkar fidda kai ranar Idi, bayan alfijir ya vullo kafin sallar Idi. Kuma ya halatta a gabatar da ita kafin ranar idi da kwana xaya ko biyu, saboda sahabbai sun yi haka. Ba ya halatta a jinkirta ta har bayan idi, saboda hadisin Xan Umar wanda ya gabata in da yake cewa : «Manzon Allah (ﷺ) ya yi umarnin a ba da ita kafin fitar mutane zuwa sallar idi». Haka ma a cikin hadisin Abdullahi xan Abbas, Manzon Allah (ﷺ) ya ce, «Wanda ya bayar da ita kafin sallar idi, to zakka ce karvavviya, wanda kuwa ya bayar da ita bayan sallah, to sadaka ce daga cikin sadakoki»(Abu Dawud ne ya rawaito shi)

Gwargwadon Abin Da Ake Fitarwa A Zakkar Fidda Kai

Kowane mutum sa'i xaya ne, daga cikin abincin da xan mutane suke ci, kamar shinkafa, dabino, alkama, saboda hadisin Abu Sa'id Al-khuduriy – Allah ya yarda da shi – ya ce, «Mun kasance muna fitar da zakkar fidda kai daga abinci a zamanin Manzon Allah (ﷺ) ranar qaramar sallah» Abu Sa'id ya ce, «Abincinmu a wannan lokaci kuwa shi ne Sha'ir da zabibi da cukwi, da dabino»(Bukhari ne ya rawaito shi).

Waxanda Ake Bawa Zakkar Fidda Kai

Ana bawa waxannan mutanen guda takwas zakkar fidda kai, saboda sun shiga cikin faxin Allah Maxaukakin Sarki {Kaxai Sadaka a bawa faqirai …".}[(Attauba : 60]

Hikimar Zakkar Fidda Kai

1-Tsarkake mai azumi daga maganganun wofi da na batsa, saboda abin da aka rawaito daga Abdullahi xan Abbas – Allah ya yarda da shi – ya ce, «Zakkar fidda kai tsarki ce ga mai azumi daga maganganun banza da ayyukan batsa, kuma ciyarwa ce ga miskinai»(Abu Dawud ne ya rawaito shi). Saboda mafi yawanci mai azumi ba ya rabuwa da maganganun da basu da amfani da wasannin shirme, da maganar da ba ta da fa'ida, to wannan sadakar sai ta zamar masa tsarki daga irin waxanncan maganganun haramun da ya yi, waxanda suke rage ladan ayyuka, suna rage azumi

2-Yalwatawa miskinai da talakawa, da wadatar da su ranar idi daga roqon mutane, roqon da yake xauke da qasqanci da wulaqanci a ranar idi, wadda take rana ce ta farin ciki da murna, sai su yi tarayya da mutane cikin farin cikin ranar idi.

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Wasu Bayanai Masu Mahimmanci Kan Zakka

Ba da Qima A Zakka:

Asali dai shi ne fitar da zakka daga cikin abin da aka wajabta, sai dai saboda wata buqata ko maslaha ya halatta a ba da qimar zakkar.

Alaqar Qasa Da Zakka:

Asali dai shi ne zakkar kuxi Gwamnati ce zata kula da ita, ba za bar masu bayar da zakkar ba su yi yadda suka ga dama, idan gwamnati ta yi rauni wajen xaukan wannan nauyi, to sai ya zama a kan wuyan dukka musulmi.

Yin Kasuwanci Da Kuxin Zakka Don Maslahar Masu Cin Zakkar:

Ya hallata a saka jari da kuxin zakka cikin ayyukan da zasu amfani waxanda suka cancanci karvar zakka. Idan dai babu dalilin da zai sa a gaggauta raba ta.

Shin Akwai Wani Haqqi A Cikin Dukiya Banda Zakka, Kamar Haraji??

Zakka ita ce haqqin da yake jujjuyawa a cikin dukiya, wanda kuma ya wajaba dole a kan waxanda suke da hali.

- A cikin dukiya akwai wasu haqqoqi waxanda suke bijirowa ba zakka ba, kuma ba su da wani adadi da aka iyakance su da shi, sannan ba tabbatattu ba ne kamar zakka, waxannan haqqoqi suna wajaba idan wani abu ya bijiro, daga cikinsu akwai ciyar da iyaye, ‘yan uwa makusanta, mata, da kawar da

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bala’in da asusun gwamnati ba zai iya xaukan nauyin kawar da shi ba.

- Haraji ba ya zama a madadin zakka, saboda zakka ibada ce daga cikin ibadoji, amma haraji wani abu ne na zamani, don haka wannan ba ya wadatarwa ga barin wannan.

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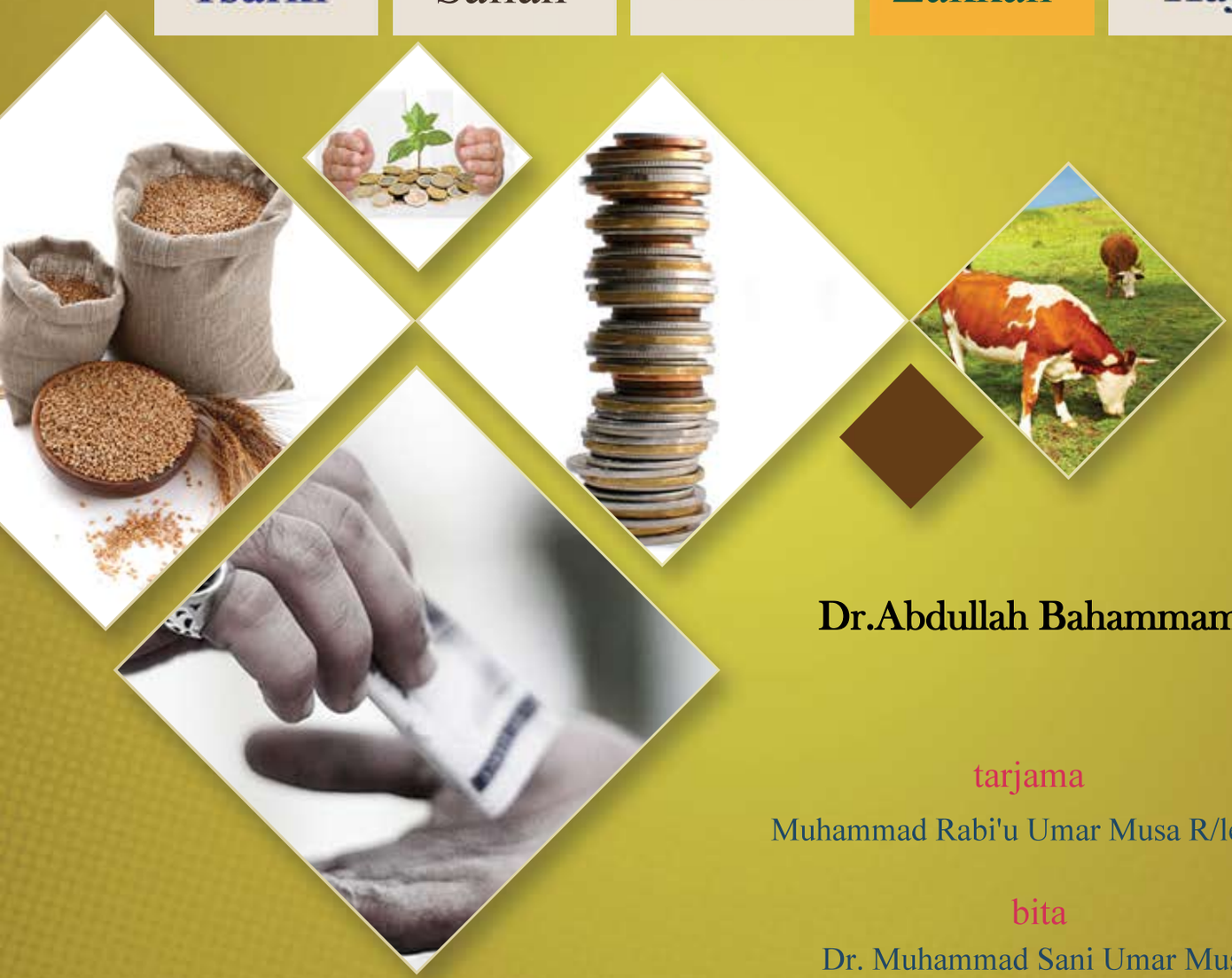
Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a sauqaqe

Tsarki | Sallah | Azumi | Zakkah | Hajji



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Sadakar Taxauwu'i

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9

Sadakar Taxauwu’i

Abubuwan Da Ke ciki

Bayanin Mece ce Sadakar Taxauwu'i.
Hukuncin Sadakar Taxauwu'i
Ladubban Sadakar Taxawwa’i
Ladubban Da Suke Wajibi
Ladubban Da Suke Mustahabbi
Fa'idojin Sadakar Taxauwu'i
Fa'idojin Da Suka Shafi Mutum Xaya.
Fa'idojin Da Suka Shafi Al'umma Gabaxaya.

Sadakar Taxauwu’i

Ita ce, sadakar nafila, ana yin ta ne don neman kusanci ga Allah da samun lada.

Da wannan bayani ne zamu ga kyauta da makamantanta na abin da ake bayar wa saboda qauna da soyayya ba sa cikin sadakar taxauwu’i, don haka hukunce-hukuncen sadaka bai shafe su ba.

Hukuncin Sadakar Taxawwa’i

Sadakar nafila Mustahabbi ce a kowane lokaci, musamman ma lokacin buqata, Allah Maxaukakin Sarki ya kwaxaitar da yin ta a cikin littafinsa mai girma, haka Manzon Allah (ﷺ) shi ma ya kwaxaitar akan yin ta, misali :

- Faxin Allah Maxaukakin Sarki : {Wanene zai bawa Allah rance, rance mai kyau, Shi kuma

(Allah) ya ninninka masa zuwa ninki mai yawa”. } [Al-baqara : 245]

- An karvo daga Abu Huraira – Allah ya yarda da shi – ya ce, Manzon Allah (ﷺ) ya ce, «Wanda ya yi sadaka da kwatankwacin dabino na dukiyar halal – Allah ba ya karva abu sai mai tsarki – to Allah zai karvi wannan sadaka da hannun damansa, sannan ya rene ta ga mai ita, kamar yadda xayanku yake renon xan dokinsa, har ta zama kamar dutse don girma»(Bukhari da Muslim ne suka rawaito shi).

- Hakanan Manzon Allah (ﷺ) ya lissafa wanda ya ba da sadaka a voye cikin mutum bakwai da Allah zai yi musu inuwa, ranar da babu inuwa sai inuwarsa, inda Manzon Allah (ﷺ) yake cewa : «Da Mutumin da ya yi sadaka ya voye ta, har ma hannun hagunsa bai san abin da hannun damansa ya ciyar ba»(Bukhari da Muslim ne suka rawaito shi).

- An karvo daga Ka’abu xan Ujrah – Allah ya yarda da shi – ya ce,«”Sadaka tana kashe laifuka kamar yadda ruwa yake kashe wuta »(Tirmizi ne ya rawaito shi)

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Ladubban Sadakar Taxauwu'i

1. Ladubban Tilas

Tsarkake niyya ga Allah Maxaukakin Sarki, ya ba da zakkarsa don neman yardar Allah, ba don riya ba ko don aji ba.

B – Nisantar gori da cutarwa ga wanda ake ba sadakar, saboda faxin Allah Maxaukakin Sarki : {Yaku waxanda suka yi imani kada ku vata sadakarku da gori da cutarwa} [Albaqara : 264].

2. Ladubban Mustahabbi

Ana son musulmi ya yi sadaka ga 'yan uwansa mabuqata waxanda bai wajaba ya ciyar da su ba, kamar baffaninsa, da kawunnansa, da matar da mijinta faqiri ne da sauransu. Yin hakan shi ya fi akan ya ba wasu, saboda Allah Maxaukakin Sarki yana cewa akan waxanda za a ciyar {Maraya ma'abocin kusanci} [Al-balad : 15)]Ya zo a cikin hadisi : "Haqiqa sadaka ga miskini sadaka ce guda xaya. Sadaka ga makusanci kuwa abu biyu ce, sadaka ce da sada zumunci".

B – Gaggauta bayar da ita, saboda hakan ya fi kusa da tsarkake niyya, kuma ya fi nisa daga faxawa cikin riya da son a ji, kuma ya fi zama girmama wa ga talakawa. Allah Maxaukakin Sarki ya ce, {In kun bayyana sadakarku to madallah da ita, in kuwa ku voye ta kuka bawa talakawa to wannan shi ya fi alheri}. [Albaqara : 271]. Idan a cikin bayyana sadaka akwai maslaha, kamar yin koyi da shi, da qarfafa waxanda suke wurin, to ana son bayyanawar, tare da lura da niyya da kiyaye ta.

D – Yin sadaka da abin da ya samu, koda kaxan ne. Manzon Allah (ﷺ) ya ce, «Ku ji tsoron wuta koda kuwa da rabin dabino ne»(Nasa'i ne ya rawaito shi).

Fa'idojin Sadakar Taxauwu'i

Na farko : Fa'idojin Sadakar Taxauwu'i Akan Mutum

Tsarkake zuciya. Allah Maxaukakin Sarki ya ce, {Ka karvi sadaka daga dukiyoyinsu, ka tsarkake su ka gyara su da ita} [Attauba : 103]

2 – Koyi ne da Shugabanmu Muhammad (ﷺ), saboda yana cikin halayensa kyauta da alheri, yana yin kyautar wanda ba ya tsoron talauci, yana cewa Bilal «Bilal ka ciyar, kada ka ji tsoron kaxan daga wajen Ma'abocin Al'arshi (Allah)»(Al-bazzar ne ya rawaito shi).

3 – Allah yana mayar da abin da aka ciyar, kuma wanda ya bayar ya qara samun xaukaka. Allah yana cewa : {Babu wani abin da zaku ciyar face sai Allah ya mayar da shi, shi ne mafi alherin masu azurtawa} [Saba'i : 39].

4 – Tsarkake dukiya ne daga haniyar ciniki. An karvo daga Qais xan Abi Garazata – Allah ya yarda da shi ya ce, "Mun kasance a zamanin Manzon Allah (ﷺ) ana kiranmu dillalai, sai Manzon Allah ya wuce ta wurinmu, ya sanya mana sunan da ya fi kyau, ya ce mana «Ya taron attajirai, a cikin kasuwanci akwai yasassun maganganun da rantse-rantse, to ku gauraya shi da yin sadaka»(Abu Dawud ne ya rawaito shi).

5 – Samun lada da kankarewar zunubai, saboda faxin Manzon Allah (ﷺ) « Wanda ya yi sadaka da kwatankwacin dabino na dukiyar halal – Allah ba ya karva abu sai mai tsarki – to Allah zai karvi wannan sadaka da hannun damansa, sannan ya rene ta ga mai ita, kamar yadda xayanku yake renon xan dokinsa, har ta zama kamar dutse don girma»(Bukhari Da Muslim ne suka rawaito shi).

6 – Ci gaba da amfanuwa da ladan sadaka mai gudana bayan mutuwa, An kavo daga Abu Huraira – Allah ya yarda da shi – ya ce, «Idan mutum ya mutu, ayyukansa sun yanke sai guda uku, sai sadaka

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mai gudana, ko ilimi da ake amfanuwa da shi, ko xa na gari da yake masa addu’a»(Muslim ne ya rawaito shi).

Na biyu : Fa’idodin Da Suka Shafi Al’umma Gabaxaya.

1 – Sadaka tana cika saqon da zakka take isarwa a cikin mutane.

2 – Samar da haxin kai da taimakon juna da soyayyya a cikin al’ummar musulmi

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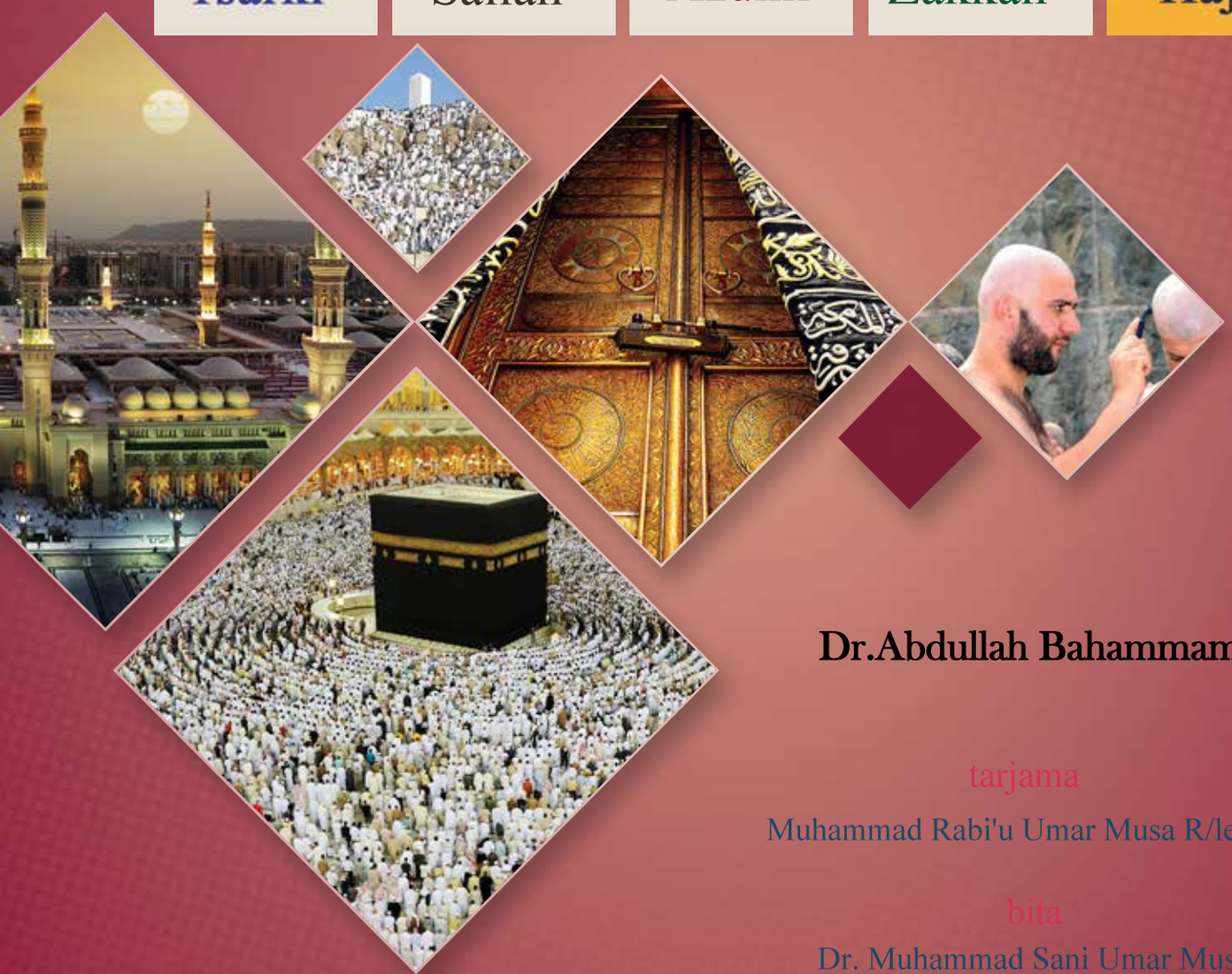

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Taqaitaccen Bayani A Kan Aikin Hajji

1 Taƙaitaccen Bayani A Kan Aikin Hajji

Makka

Suna ne da aka tsago shi daga kalmar “Bak” wadda take nufin kwari da yaren samiyyah.

Sunan Makkah ya zo da lafazin Bakkah, a cikin Faɗin Allah Maɗaukakin Sarki {Haƙiƙa farkon ɗakin da aka sanya wa mutane a bayan ƙasa shi ne wanda yake a garin Bakkah, mai albarka da kuma shiriya ga talikai} [Albaƙara : 96].

Tarihin Makkah yana kowama wa zuwa ƙarni na sha tara kafin haihuwar Annabi Isa (A.S) zamanin Sayyidina Ibrahim da Isma’il (A.S) waɗanda su ne farkon waɗanda suka zauna a cikinta, Allah Ta’ala yana bamu labarin Annabi Ibrahim inda yake cewa {Ya Ubangiji na zaunar da zurriyata a wani kwari wanda ba shi da shuka wajen ɗakinka mai alfarma. Ya Ubangiji ka sanya zukatan mutane su riƙa karkata zuwa garesu saboda su tsaida sallah, ka azurta su da ‘ya ‘yan itace ko sa yi godiya} [Ibrahim : 37]. Saboda falalar addu’ar Annabi Ibrahim ruwan zamzam ya ɓuɓɓugo daga ƙarƙashin ƙafar Isma’il (A.S) lokacin da ruwa da abinci suka ƙare wa mahaifiyarsa Hajara, to tun daga wannan lokaci ƙabilu suka yi tururuwa zuwa wajen wannan ruwa, rayuwa ta miƙe a cikin wannan gari.

Kabilu suka ci gaba da cincirondo da taruwa a wannan wuri, har lamarin ya kai ƙuraishawa sune suke mulkin garin. Haka ƙuraishawa suka ci gaba da lura lamarin garin har zuwa bayyanar Manzon Allah (S.A.W), wanda ya canza rayuwar Makkah da ma duniya gaba ɗaya.

Abubuwan Da Ke ciki

Makkah A Da Da Yanzu

Falalar Makkah

Hukunce-Hukuncen Da Suka Keɓanci Makkah Da Masallacin Harami

Ka’abah Mai Girma

Wuraren Aikin Hajji

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An aiko Manzon Allah (S.A.W) a Makkah, Ka'aba kuma ta zama ita ce alƙiblar Musulmi, Makka ta zama ita ce farkon wurin kiran musulunci, sai dai mutanenta sun fi kowa ƙin wannan kira, da guje masa, da azabtar da musulmi, har lamarin ya kai musulmi suka yi hijira zuwa Madinah, daular musulunci ta kafu a can, sannan Manzon Allah (S.A.W) ya dawo ya buɗe Makkah, ta zama babban garin musulunci tun daga wannan lokaci zuwa wannan zamani.

Garin Makkah ya samu kula mai yawa daga khalifofin musulmi da masu mulkinsu, musamman ma ɗakin Allah mai alfarma, sun yalwata garin Makkah, sun faɗaɗa shi, suka mayar da ita cibiyar da hasken musulunci yake fita daga cikinta zuwa duniya gabaɗaya.

Falalar Makkah

1. Aminci Ce Ga Wanda Ya Shige Ta

Allah Maɗaukakin Sarki ya ce, {Wanda ya shige shi ya aminta}[Ali- Imran : 97]. Ana nufin Masallacin Makkah mai alfarma.

2. Dujal Da Annoba Ba Sa Shiga Makkah

An karɓo daga Abu Hurairata – Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) ya ce, «Madinah da Makkah an kare su da Mala'iku, akan kowace ƙofa daga cikinsu akwai Mala'ika, Dujar ko Annoba ba sa shigar su» (Ahmad ne ya rawaito shi).

3. Sallah A Masallaci Makkah Mai Alfarma Tana Daidai Da Sallah Dubu Ɗari.

An karɓo daga Jabir – Allah ya yarda da shi – ya ce,«Sallah a masallacin harami ta fi sallah dubu ɗari a wani masallacin wanda ba shi ba» (Ibnu Majah ne ya rawaito shi).

4. Ita Ce Wurin Da Allah Ya Fi So

Manzon Allah (S.A.W) ya ce, «Wallahi (makkah) ke ce mafi alherin ƙasar da Allah ya halitta, kuma ke ce mafi soyuwar ƙasa a wurin Allah» (Tirmizi ne ya rawaito shi).

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Hukunce-Hukuncen Da Suka Keɓanci Makka Da Masallacin Harami

1. Alƙawarin Azaba Mai Tsanani Ga Wanda Ya Yi Nufin Mummunan Aiki A Cikin Harami, Ya Yi Aikin Ko Bai Yi Ba.

Allah Maɗaukakin Sarki ya ce, {Duk wanda ya yi nufin kaucewa da zalunci a cikinsa zamu ɗanɗana masa azaba mai tsanani}[Al-Hajj : 25]. Kaucewa ana nufin saɓon Allah.

An karɓo daga Abdullahi ɗan Abbas – Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) ya ce, «Mutanen da Allah da ya fi ƙi guda uku ne» daga cikinsu akwai ya ce :«Mai saɓo a cikin Harami»(Bukhari ne ya rawaito shi).

2. Haramta Yaƙi Da Zubar Da Jini A Cikinta

Allah Maɗaukakin Sarki ya ce, {Ka tuna lokacin da muka sanya ɗakin Allah ya zama matattarar mutane da aminci} [Albaƙra : 125]. Duk wanda ya shiga Makkah to ya samu aminci a cikinta, saboda haka Manzon Allah (S.A.W) ya ce, «Baya halatta ga wani ya ɗauki makami a cikin Makkah»(Bukhari ne ya rawaito shi).

Manzon Allah (S.A.W) ya ce, «Haƙiƙa Allah ya haramta Makkah (ayi yaƙi a cikinta) ba mutane suka haramta ta ba, don haka baya halatta ga wanda ya yi imani da Allah da ranar lahira ya zubar da jini a cikinta, ko ya cire bishiya a cikinta»(Muslim ne ya rawaito shi).

Xaukar Makami A Cikin Harami

3. Haramtawa Kafirai Da Mushirikai Shiga Cikin Harami

Allah ya ce, {Yaku waɗanda kuka yi imani ku sani cewa Mushirika najasa ne, kada su kusancu masallaci mai alfarma bayan wannan shekarar da suke ciki}[Attaubat : 28].

Haka nan Manzon Allah (S.A.W) ya yi umarni a yi shela a Mina cewa :«Bayan wannan shekarar kada wani mushiriki ya ƙara yin hajji, kada ya yi ɗawafin ɗakin Allah yana tsirara» (Bukhari ne ya rawaito shi).

4. Haramta Yin Farauta Da Yanke Bishiya Da Riƙe Tsintuwa Tsintuwa ita ce, abin da aka samu ba a san mai shi ba. A Cikinta.

An karɓo daga Abdullahi ɗan Abbas – Allah ya yarda da shi – ya ce,«Allah ya haramta Makkah, bata halatta ga wani ba gabani na ba, ko bayana ba, an halatta min ita wani ɗan lokaci na rana. Ba a yanke ciyawarta, ba a yanke Yanke ɗanyen itacen da yake cikinta bishiyarta, ba a korar farautarta Yanke, ba a riƙe tsintuwarta Tsoratarwa da razanarwa sai ga wanda zai yi sanarwa» (Bukhari ne ya rawaito shi).

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Wuraren Aikin Hajji

Wuraren Aikin Hajji

Su ne Alamomin zahiri da suka bambanta ibadar Hajji da waninta

1. Arafat

Arafat, jam'i ne na Arafa, an kira ta da wannan suna saboda a nan ne Adamu ya gane Hauwa'u, ko kuma saboda mutane suna tabbatar da laifinsu a wurin.

Wuri ne da yake wajen harami, yana kudu maso gabas daga masallacin Harami da nisan kilo 22, ******Alhazai suna haɗuwa a wurin ranar tara ga watan zulhijja.

Arafat

* Masallacin Namira

Namira wani dutse ne a yamma da masallaci, da sunan shi ne aka kira masallacin Namira.

Manzon Allah (S.A.W) ya sauka a cikin kwarin da ake kira "Wadi Urana" ya yi huɗuba ya yi sallah, sai aka gina masallaci a wurin da ya yi huɗuba ya yi sallah a farkon zamanin khalifancin Abbasiyyah, an faɗaɗa shi da raya shi a zamanin daular Saudiya, har faɗinsa ya kai******Alhazai suna haɗuwa a cikinsa a ranar tara ga watan Zilhijja.

Masallacin Namira

* Masallacin Sakharat

Yana filin Arafat, ƙasa da dutsen rahama, a hannun damar mai hawa dutsen, a cikinsa akwai manya-manyan duwatsu, Manzon Allah (S.A.W) ya tsaya a wurinsu da yamma ranar Arafat. Alhazai suna haɗuwa a wurin a ranar tara ga watan zulhijja.

* Jabalur Rahma (Dutsen Rahama)

Wani dutse ne ƙarami, ya haɗa da wasu manya-manyan duwatsu. Yana nisan kilo mita 20 daga gabashin Makkah, samansa a daidaice yake.

Kuma yana da faɗi, *****Alhazai suna haɗuwa a kanshi a ranar tara ga watan zulhijjah.

Jabalur Rahma

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2. Mina

An kira ta ne da wannan sunan saboda jinin da ake zubarwa a cikinta.

Tana tsakanin Makkah da Muzdalifa daidai nisan kilo mita 7 arewa maso gabas daga masallacin Harami. Alhazai suna kwana biyu a wurin, daren 11 da 12 na watan zulhijja ga wanda ya yi gaggawa, da daren 13 ga wanda ya yi jinkiri. Mina wurin aikin hajji ne da yake cikin iyakokin harami, akwai masallacin a Khaif da wuraren jifa a wurin.

Mina

* Wuraren Jifa

Lafazin "Jamrat" yana nufin ƙananan tsakuwoyi

Wuraren jifa guda uku da suke Mina su ne, ƙaramin wurin jifa, wurin jifa na tsakiya, da wurin jifa na ƙarshe. Wasu ginshiƙai ne na duwatsu a tsakanin wani kewaye guda uku. Kuma su alamomi ne na wurin da Annabi Ibrahim ya jefi Shaiɗan a wurinsu. Nisan dake tsakanin wurin jifan ƙarshe da na tsakiya ya kai mita 247, tsakanin wurin jifa na tsakiya da ƙaramin kuwa ya yi mita 200.

* Masallacin Khaif

Yana daidai saman dutsen kudancin Mina, kusa da ƙaramin wurin jifa

Masallacin Khaif

3. Muzdalifa

Muzdalifa wuri ne tsakanin Mina da Arafat, Alhazai suna kwana a wurin bayan sun sauko daga hawan Arafa.

A tsakiyar filin Muzdalifa akwai wurin da ake kira “Mash’arul Haram” shi ne wurin da ake so

Muzdalifa

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4. Masallaci Mai Alfarma

Shi ne ɗakin Allah, a cikinsa akwai wuraren ibada da yawa, mafi mahimmancinsu su ne :

* Ka'aba Mai Girma

Ka'abah mai girma tana da kusurwa huɗu

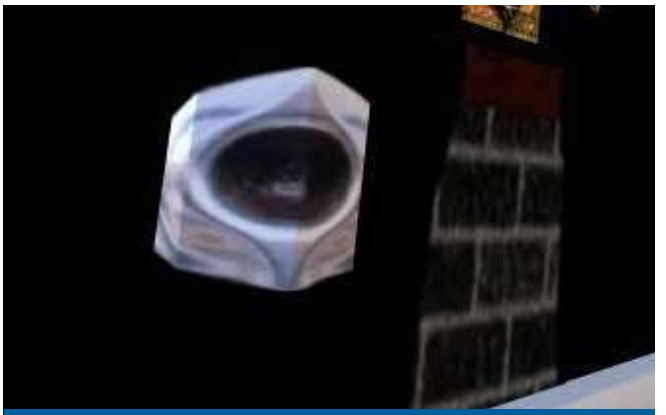
* Dutsen Annabi Isma'il (Hijru Isma'il)

Shi ne ɓangaren arewa na ɗakin Ka'abah, wanda kuɗin ƙuraishawa suka yi musu kaɗan wajen haɗawa da shi cikin ginin Ka'abah yayin da suka sake ginin ɗakin, don haka sai suka yi wani ɗan gini a wurin, don nuna cewa wannan wurin ma yana cikin ɗakin Allah, sai dai wannan suna da ake kiran shi da shi (Hijru Isma'il) suna ne da mutane suka sanya shi, ba shari'a ba ce da zo da shi ba.

Ka'abah Mai Girma

* Baƙin Dutse Ko Wurin Shan Nono (Al-hajrul Aswad)

Yana nan a ɓangaren kudu na Ka'abah, daidai hagun ƙofar Ka'abah mai girma, dutse ne daga Aljannah. Ya karye babu abin da ya ragu daga cikinsa sai 'yan ƙananan duwatsu kamar girman dabino guda takwas.



Baƙin Dutse (Al-hajrul Aswad)

* Ar-Ruknul Yamaniy

Shi ne rukunin ɓangaren kudu maso yamma na Ka'abah, ana kiran shi da "Ar-ruknul Yamaniy" saboda yana saitin Yemen. Yana cikin abin da ya keɓanta da shi yana kan ƙa'idar ginin ɗakin tun na farko, wanda Annabi Ibrahim da Annabi Isma'il suka yi.

Arruknul Yamaniy

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* Wurin Da Ake Runguma A Jikin Ka’abah (Almultazam)

Shi ne wurin da yake tsakanin baƙin dutse (Al-hajrul Aswad) da ƙofar Ka’abah, faɗin wurin gwargwadon mita biyu ne, wuri ne na amsa addu’a, don haka an sunna ne yin addu’a a wurin tare da saka kumatu da ƙirji da hannaye da tafuka a wurin.

Alhazai su tsaya a wajen, suna roƙon Allah, suna ambatonsa, suna gode masa, shi ne wurin kwanan alhazai bayan sun sauko daga Arafa bayan faɗuwar ranar tara ga watan Zulhijjah.

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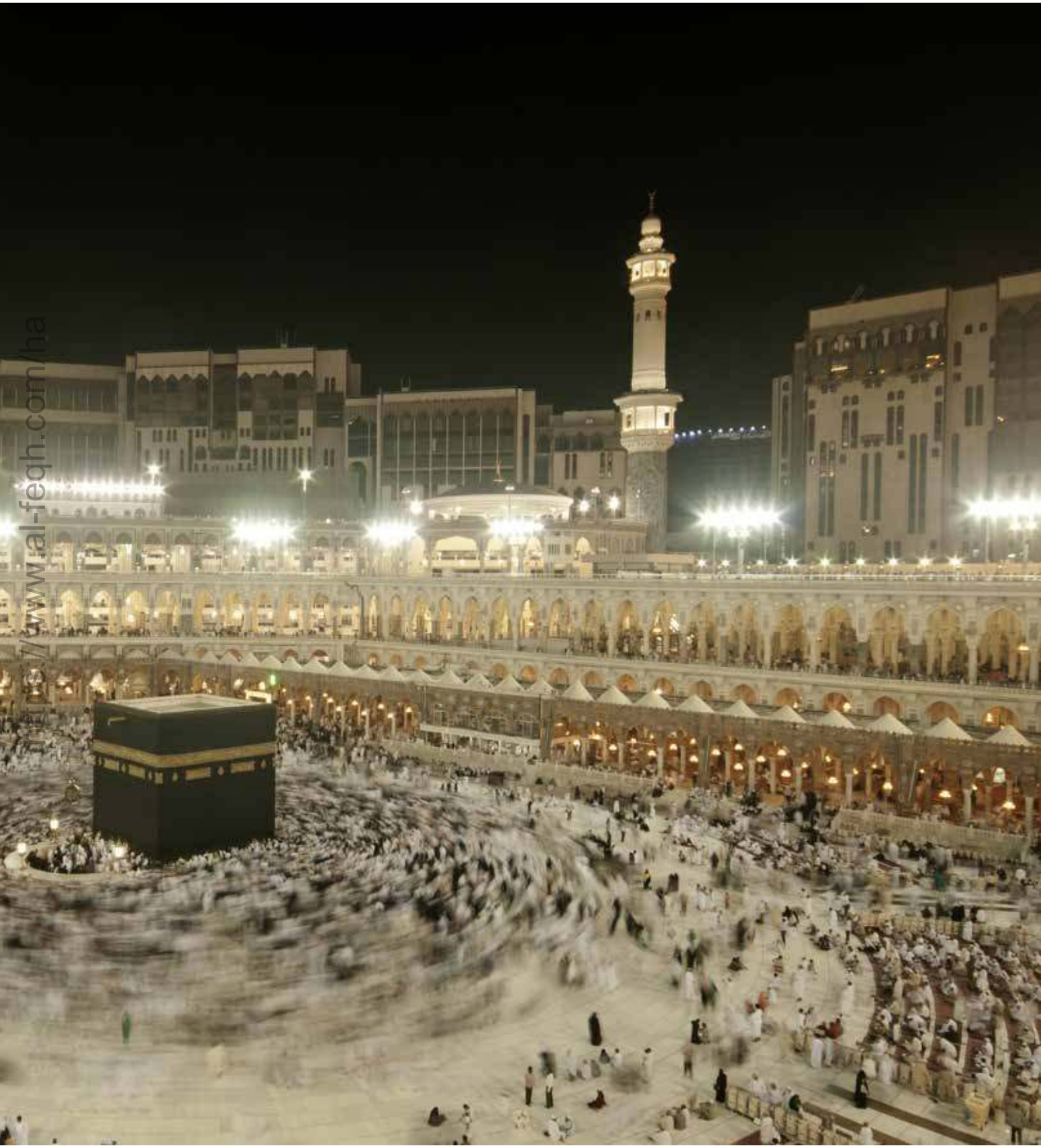

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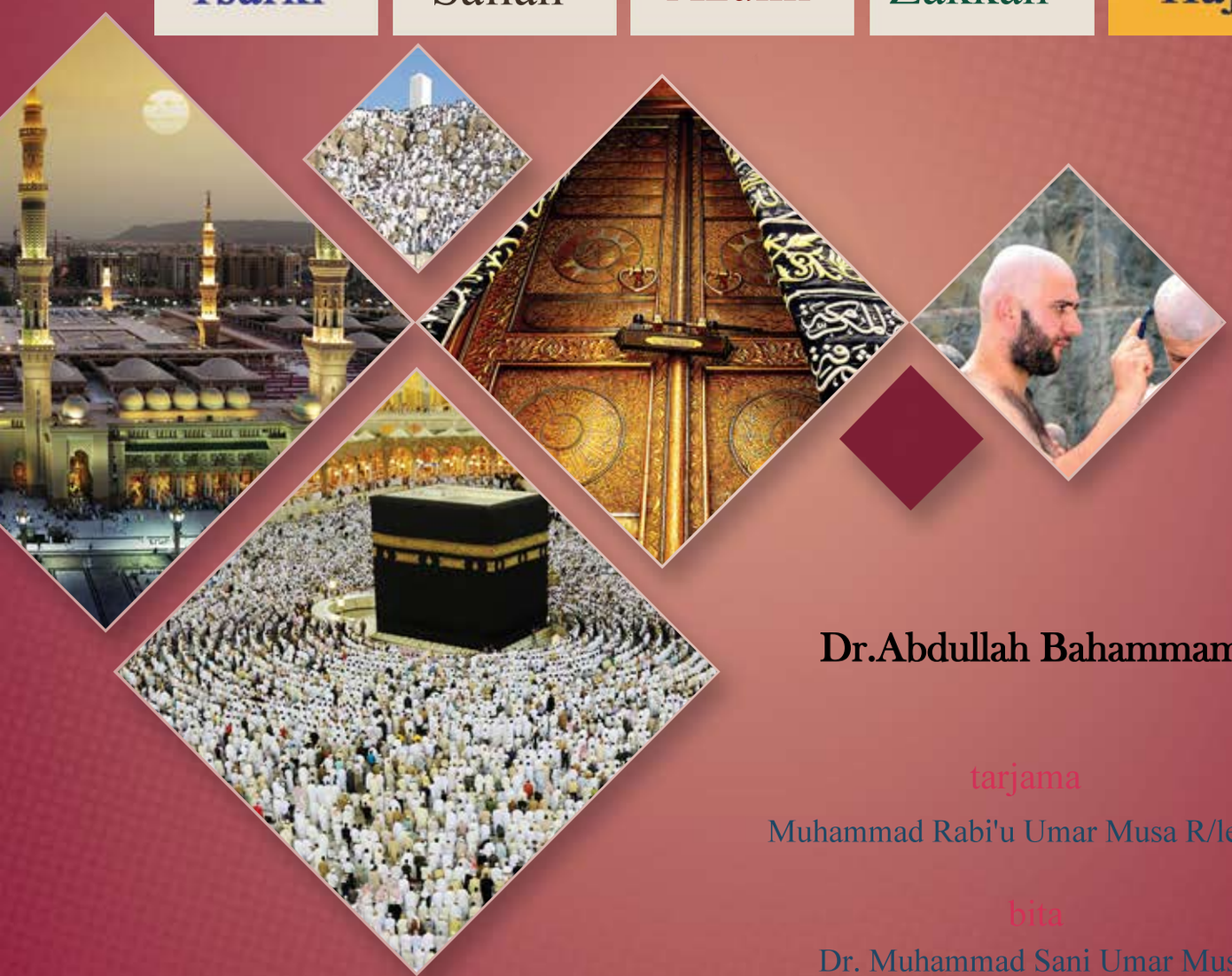
Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a sauqaqe

Tsarki | Sallah | Azumi | Zakkah | Hajji



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Hukunce-hukuncen aikin hajji da umara

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2

Hukunce-hukuncen aikin hajji da umara

Abubuwan Da Ke ciki

Bayanin Mene ne Hajji

Hukuncin Aikin Hajji Da Falalarsa

Sharuɗɗan Hajji

Bayanin Mene ne Umara

Hukuncin Umara Da Falalarta

https://www.al-feqh.com/ha

Hajji

Kalmar Hajji a larabci

Ita ce nufar wuri da fuskantarsa

Ma'anar Hajj a shari'ance

Nufatar Makkah a wani lokaci sannanne, don yin wasu ayyuka keɓantattu.

Hukuncin Aikin Hajji Da Falalarsa

Hajji rukuni ne da rukunan musulunci, Allah ya wajabta shi a kan bayinsa. Allah ya ce, {Allah ya wajabta wa mutane ziyartar ɗakinsa ga wanda ya samu ikon zuwa gare shi, duk wanda ya kafirce (ya ƙi) to Allah mawadaci ne daga talikai}[Ali- Imran : 97]

Manzon Allah (S.A.W) ya ce,«An gina Musulunci a bisa abubuwa biyar, shaidawa babu abin bautawa da cancanta sai Allah, kuma Muhammad Bawansa ne Manzonsa ne. Tsaida sallah. Bayar da zakkah. Ziyartar ɗakin Allah. Azumin watan Ramadan» (Bukhari da Muslim ne suka rawaito shi).

Manzon Allah (S.A.W) ya ce, «Wanda ya yi hajji, bai yi maganganun banza Maganganun Banza ba, bai yi fasiƙanci ba Saɓon Allah, an gafarta masa abin da ya gabata na zunubansa» (Tirmizi ne ya rawaito shi).

Sharuɗɗan Hajji

1. Musulunci

Hajji baya wajaba akan kafiri, kuma bai inganta daga gare shi ba.

2. Hankali

Hajji baya wajaba akan mahaukaci, saboda faɗin Manzon Allah (S.A.W) : «An ɗauke alƙalami a kan mutum uku, daga mai barci har sai ya farka, daga yaro har sai ya yi mafarki, daga mahaukaci har sai ya yi hankali»(Abu Dawud ne ya rawaito shi)

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3. Balaga

Hajji baya wajaba akan yaro ƙarami, idan ya yi niyyar hajjin to ya hajjinsa ya inganta, sai dai ba zai wadatar masa ba daga hajjin da musulunci ya wajabta masa ba, sai dai ya zama nafila, saboda hadisin Ɗan Abbas – Allah ya yarda da shi – ya ce, "Wata mata ta ɗaga wa Annabi (S.A.W) wani yaro ƙarami, ta ce, "Wannan yana da hajji?" sai Manzon Allah ya ce, «Eh, kuma kina da lada» (Muslim ne ya rawaito shi)

Ya Halatta Yaro Ya Yi Niyyar Hajji

4. Yanci

Hajji baya wajaba akan bawa, saboda faɗin Manzon Allah (S.A.W) «Duk bawan da ya yi aikin hajji, sannan aka 'yanta shi, to a kansa akwai wani hajjin daban» (Baihaƙi ne ya rawaito shi).

5. Iko

Shi ne samun guzuriGuzuri : shi ne abin ake buƙata na abinci da abin sha da tufafi. da abin hawa Abin Hawa shi ne : Abin da mutum zai hau na mota ko jigin sama ko na ruwa., saboda faɗin Allah Maɗaukakin Sarki : {Allah ya wajabta wa mutane ziyartar ɗakinsa ga wanda ya samu ikon zuwa gare shi, duk wanda ya kafirce (ya ƙi) to Allah mawadaci ne daga talikai} [Ali- Imran : 97].

6. Samun Muharrami Muharrami : shi ne wanda ba aure tsakaninsa da mace, kamar uba, ko ɗan uwa, ko kawu Tare Da Mace

Saboda hadisin Ɗan Abbas – Allah ya yarda da shi – ya ce, na ji Manzon Allah (S.A.W) yana huɗuba yana cewa : «Kada mace ta yi tafiya sai tare da muharraminta» sai wani mutum ya tashi ta ce, Ya Manzon Allah, matata ta fita hajji, ni kuma an rubuta ni zuwa yaƙin kaza da kaza. Sai Manzon Allah (S.A.W) ya ce masa : «Je ka, ka yi hajji tare da matarka» (Bukhari da Muslim ne suka rawaito shi).

Sanya Wani Ya Yi Wa Wani Aikin Hajji

Wanda ya kasa yin hajji ko umara saboda tsufa, ko rashin lafiya wanda ba tsammanin za a warke, ko kuma saboda raunin jikinsa, ba zai iya hawa abin hawa ba, to wajibi ne a kansa ya wakilta wanda zai masa aikin hajji da umara, kuma hakan ya wadatar masa koda kuwa ya warke, bayan wakilinsa ya yi niyyar hajji ko umarar. An karɓo daga Fadlu ɗan Abbas – Allah ya yarda da shi – ya ce, wata mace daga ƙabilar khas'am ta ce, «Ya Manzon Allah, farillar aikin hajji ta samu babana ya tsufa, baya iya daidaita a akan bayan raƙumi» sai ya ce mata «ki yi masa hajj» (Tirmizi ne ya rawaito shi).

Mutumin Da Ba Zai Iya Aikin Hajji Ba

Sharaɗi ne duk wanda zai wakilci wani a aikin hajji ya cika waɗannan sharuɗɗai :

1. Ya zama ya cika sharuɗɗan aikin hajji da suka gabata.

2. Wakilin ya zama ya yi aikin hajji a kansa. Idan wani ya yi wa wani aikin hajji, alhali bai taɓa yi wa kansa ba, hajjin da ya yi wani bata yi ba, hajjin ya zama na shi, ya sauke farillar hajji a kansa. Dalili shi ne abin da ya tabbata daga Ɗan Abbas – Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) ya ji wani mutum yana cewa : «Allah na ansa maka a madadin Shubruma" Sai Manzon Allah ya ce, "Waye kuma Shubruma? Sai ya ce, "Wani ɗan uwana ne, ko makusanci na" sai Manzon Allah ya ce, "Kai ka yi aikin hajjin a a kanka" sai ya ce, "a'a" sai ya ce masa "Ka yi wa kanka hajji, sannan ka yi wa shubruma» (Abu Dawud ne ya rawaito shi).

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https://www.al-feqh.com/ha

Umara

Umara a larabci

Ita ce Ziyara

Umara A Shari'ance

Ita ce, ziyarar ɗakin Allah mai alfarm□ a a kowane lokaci, don yin wasu ayyuka keɓantattu.

Hukuncin Umara Da Falalarta

Umara wajibi ce sau ɗaya kamar hajji, saboda faɗin Manzon Allah (S.A.W) : «Musulunci shi ne, ka shaida babu abin bautawa da cancanta sai Allah, kuma Muhammad Manzon Allah, Ka tsayar da sallah, ka bada zakkah, ka ziyarci ɗakin Allah, ka yi umara, ka yi wankan janaba, ka cika alwala, ka yi azumin Ramadan» (Ibnu Majah ne ya rawaito shi).

Manzon Allah (S.A.W) ya sake cewa : «Tsakanin umara da umara yana kankare zunubin da yake tsakaninsu. Hajjin da ya kuɓuta daga laifi bai da wani sakamako sai Aljannah» (Bukhari da Muslim ne suka raiwaito shi).

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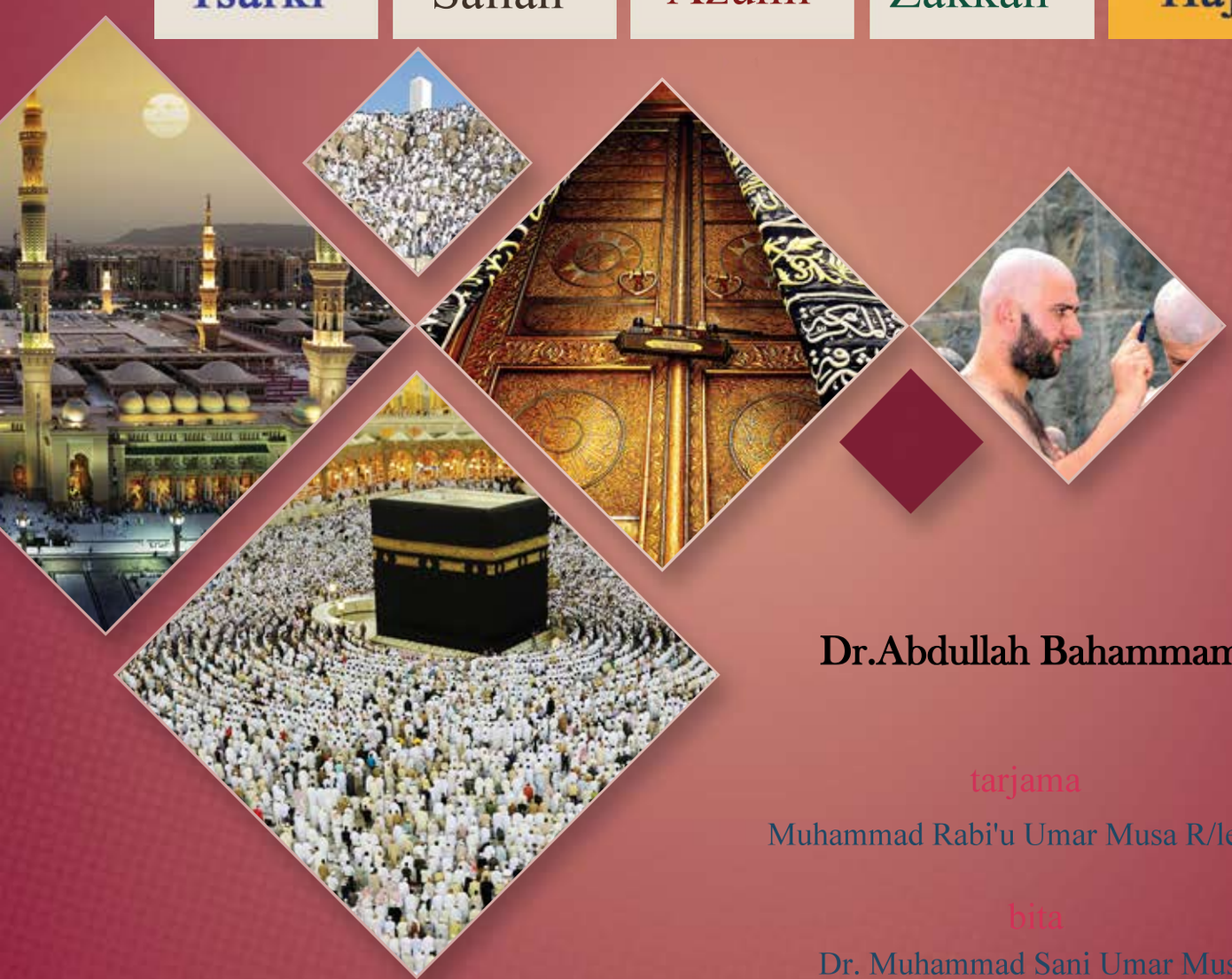
Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a sauqaqe

Tsarki | Sallah | Azumi | Zakkah | Hajji



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Miqati

3

Mikati

Ma’anar Mikati A Larabci

Shi ne iyaka tsakanin abubuwa biyu

Ma’anar Mikati A Wurin Mala-mai

Abin da shari’a ta iyakance shi kuma ta sanya shi lokaci na wata ibada, wuri ne ko lokaci

Abubuwan Da Ke ciki

Mene ne Mikati
Kashe-Kashen Mikati
Mikati na Wuri
1. Zul-hulaifa
2. Juhfah
3. Yalamlam
4. Karnal-Manazil
5. Zatu Irk
Mikatin Lokaci

Kashe-Kashen Mikati

Na daya: Mikati na wuri

Mikatin na wuri

Su ne wuraren da shari’a ta sanya su don yin haramar aikin hajji daga wurin

Baya halatta ga wanda ya yi niyyar hajji ko umara ya wuce wadannan wurare sai da ihrami, su ne wurare guda biyar Alwamakit Wa Ab’adaha, Na Sheikh Abdallah Al-bassam, Majallar “Maj’ma’ul Fikihi Al-islamiy” Adadi na 3 Juzu’i na 3 shafi na 1553 :

1. Zul-hulaifa,

wuri ne da yake kudu da Madinah, ana kiransa a yau da "Abyaru Aliyyu" tsakaninsa da Makkah kusan kilo mita 420 ne.

Shi ne mikatin Mutanen Madinah.

2. Juhfah :

Wani wuri ne kusa da garin Rabig, tsakaninsa da Makkah kusan kilo mita 186.

Shi ne mikatin mutanen Sham da Misra da Maroco.

Zul-hulaifa

Al-juhfah

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3. Yalamlam :

Wani kwari ne babba a kan hanyar mutane Yemen zuwa Makkah, A yanzu a kiran wurin da Assadiyyah, tsakaninsa da garin Makkah kusan kilo mita 120 ne. Kuma shi ne miƙatin mutanen Yemen.

Yalamlam

4. Karnal-Manazil :

A yanzu a kiransa da "Assail-Alkabir" tsakaninsa da Makkah kusan kilo mita 75 ne.

Shi ne miƙatin mutanen Najad da Ɗa'if, samansa wajen hanyar mutanen Ɗa'if ɓangaren Hada akwai wani wuri da ake kira "Wadi Mahram" dukkaninsu miƙatin mutanen garin Najadu ne, da duk wanda ya biyo ta hanyar garin Ɗa'ifa.

Karnal-Manazil

5. Zatul-Irƙi :

A yanzu ana kiransa da "Addariba, ko Alkhuraibat" wuri ne da yake gabas da Makkah, tsakaninsa da Makkah kusan kilo mita 100 ne, amma yanzu wurin ba mutane.

Shi ne miƙatin mutanen Iraƙi, Iran, da garuwan da suke ɓangarensu.

Waɗannan miƙatan sun zo a hadisin Abdullahi ɗan Abbas – Allah ya yarda da shi – ya ce, «Manzon Allah (S.A.W) ya sanya wa mutanen Madinah Zul-hulaifa ya zama miƙatinsu, mutanen Sham kuma Juhfah. Mutanen Najadu Karnal-Manazil. Mutanen Yemen Yalamlam.sannan ya ce, "Waɗannan miƙatinsu ne da wanda ya zo ta wajensu, wanda ba ɗan garin ba, wanda ya yi niyyar aikin hajji da umara. Wanda yake gaba da su kuwa to miƙatinsa daga inda ya tashi, har mutanen Makkah daga Makkah» (Bukhari da Muslim ne suka rawaito shi).

Zatul-Irƙi kuwa ba a ambace ta ba a wannan hadisin da ya gabata. Umar ɗan Khaɗɗabi shi ne ya sanya ta. (Bukhari ne ya rawaito shi)

Zatul-Irƙi

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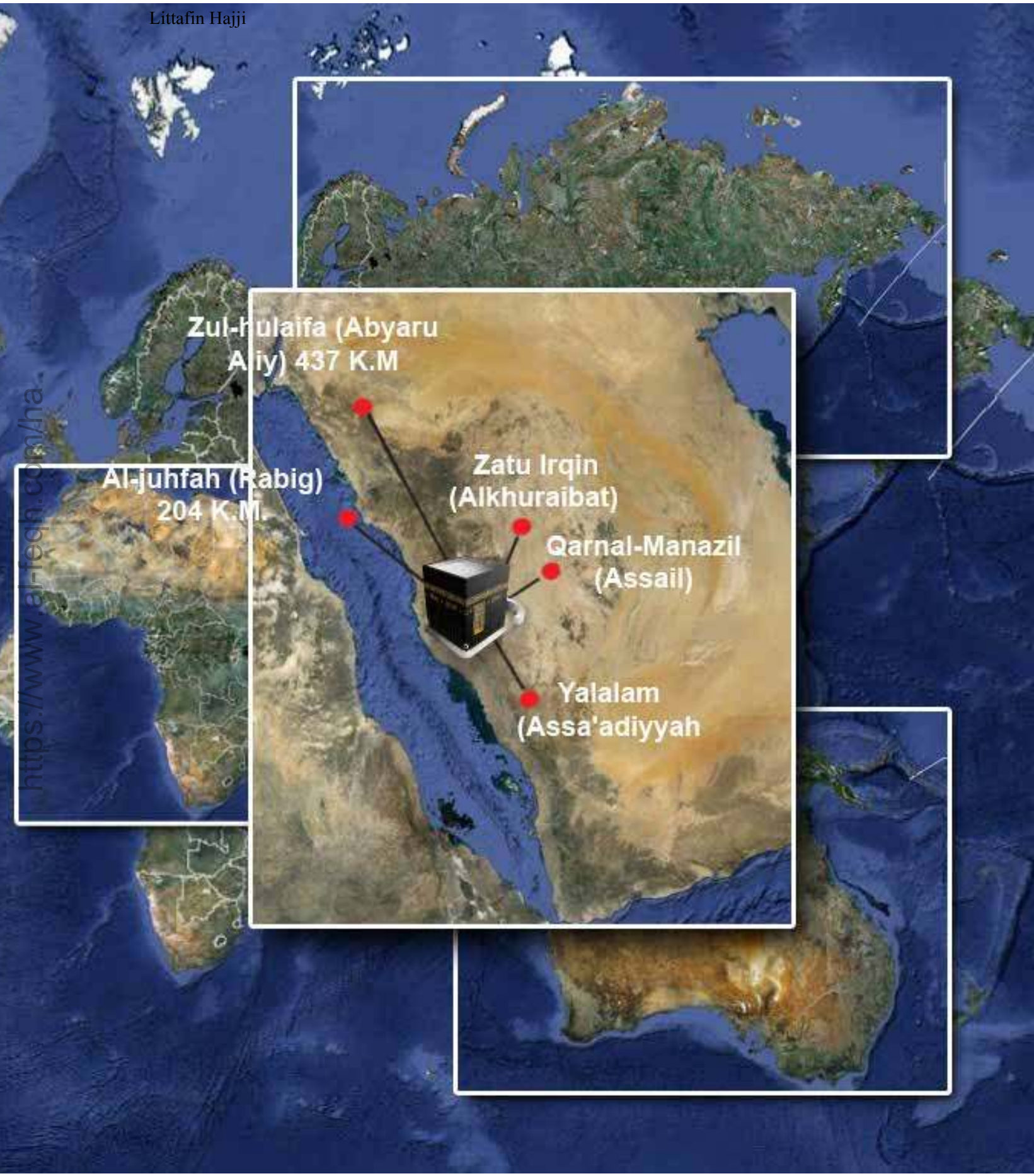

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Na biyu: Miƙatin Lokaci

Miƙatin Lokaci

Lokacin Aikin Hajji Da Umara

A. Lokacin ko zamanin aikin hajji shi ne watannin hajji,

waɗanda su ne Shawwal, Zul-ƙida, kwana goma daga Zul-hajj.

B. Lokacin ko zamanin umara

shi ne dukkan watannin shekara gaba ɗaya.

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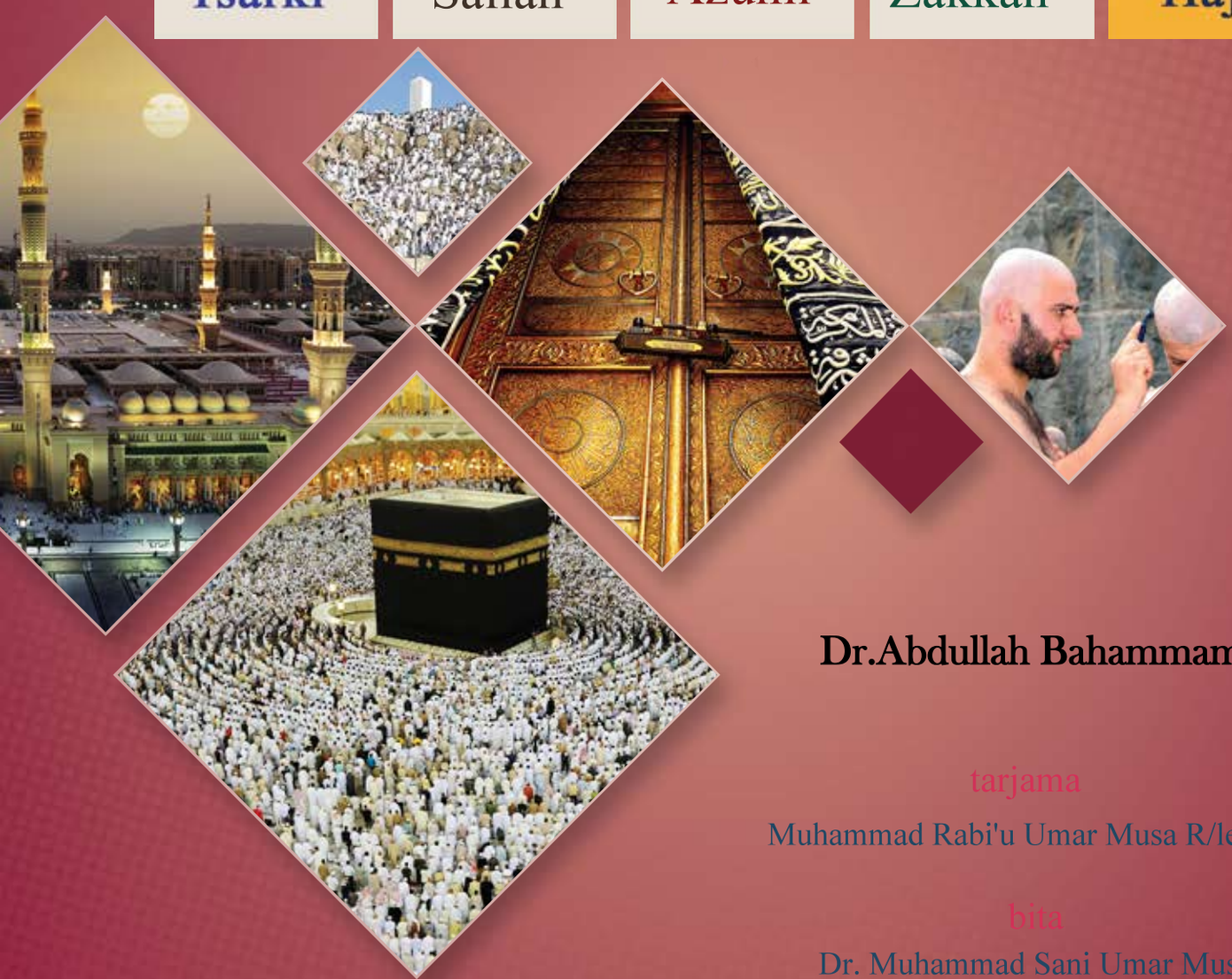
Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a sauqaqe

Tsarki | Sallah | Azumi | Zakkah | Hajji



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Ihrami

4

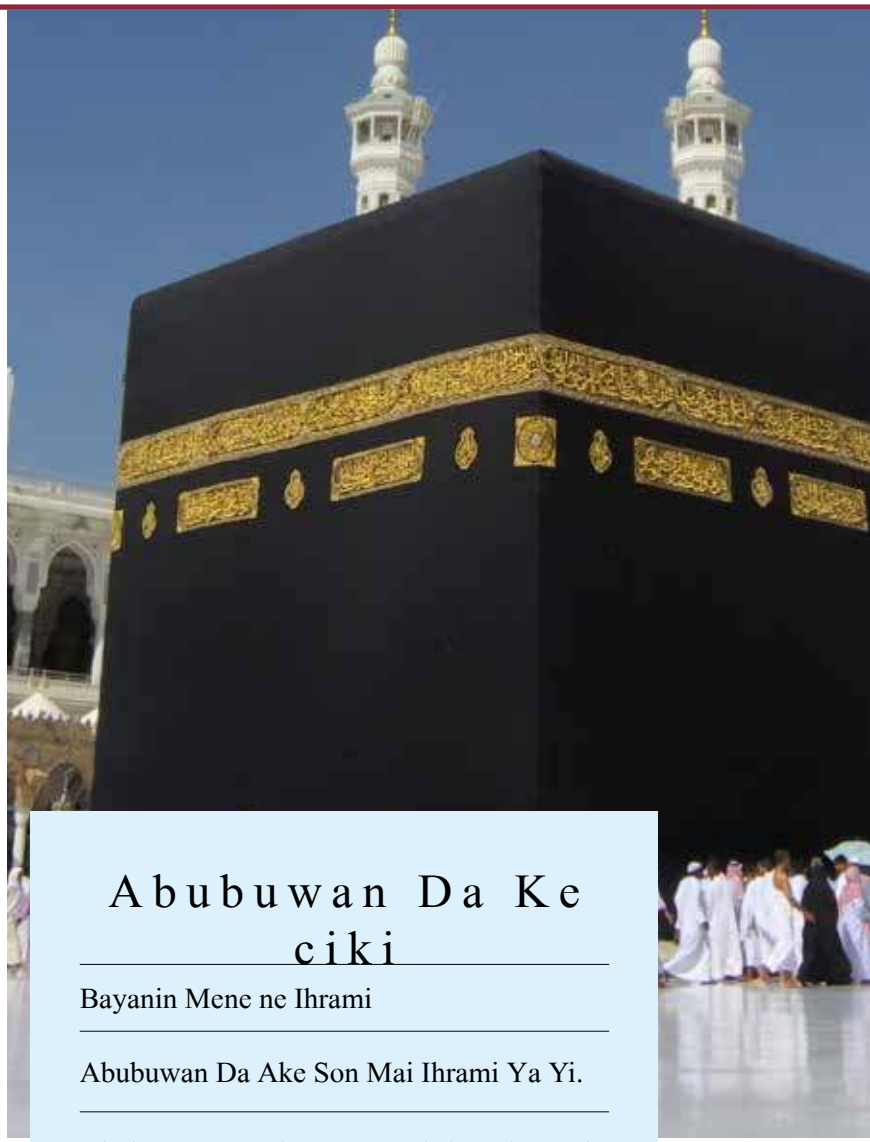
Ihrami

Ma’anar Ihrami A Larabci

Shi ne : Hanawa ko Kariya

Ma’anar Ihrami A Shari’a

Shi ne niyyar shiga aikin hajji, tare da wani abu na ayyukan hajji



Abubuwan Da Ke ciki

Bayanin Mene ne Ihrami

Abubuwan Da Ake Son Mai Ihrami Ya Yi.

Abubuwan Da Aka Hana Mai Ihrami Ya Yi.

Abubuwan Da Ake So Mai Ihrami Ya Yi

1. Wanka

An karɓo daga Kharijah ɗan Zaid, daga babansa, ya ce, shi ya ga Annabi (S.A.W) «ya cire kayansa ya yi wanka saboda ihrami»(Tirmizi ne ya rawaito shi.)

2. Tsaftace Jiki

Ta hanyar cire gashin hammata da mara, da yanke gashin baki da farce

3. Namiji Zai Tuɓe Ɗinkakken Kayan

Ɗinkakken kaya, shi ne duk abin da aka ɗinka shi don sa wa a wata gaɓa, ko a duk jiki gabaɗaya, kamar riga da wando

Dake Jikinsa, Kafin Ya Sa Ihra

mi Bayan alhaji ya sanya ihrami wajibi ne a kansa ya cire dukkan wani ɗinkakken abu, saboda yana cikin abin da aka hana mai ihrami ya sanya.

, Ya Sanya Zaninsa Da Mayafinsa Farare Da Takalmansa

Saboda faɗin Manzon Allah (S.A.W) «Ɗayanku ya yi Ihrami da zani da mayafi da takalma faɗe, idan bai samu faɗe ba, to ya sanya huffi, amma ya yanke su zuwa idon ƙafa»(Ahmad ne ya rawaito shi).

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https://www.al-feqh.com/ha

Mace kuwa zata yi ihrami da tufafin da ta ga dama, babu wata kala da aka ayyana, sai dai ta nisanci yin kama da maza, da kayan da suke ado ne, kada kuma ta sanya abin rufe fuska (niƙabi) kada ta sanya safar hannu Shi ne abin da mace take sawa don rufe hannayenta

Yanke Farce

Rage Gashin Baki

Aske Gashin Hamata

Turare

4. Turare

Saboda hadisin Aisha – Allah ya yarda da shi – «Na kasance ina sa wa Manzon Allah (S.A.W) turare, saboda zai sanya ihraminsa» (Bukhari da Muslim ne suka rawaito shi). Amma kada ya sanya wa kayansa turare, saboda fadin Manzon Allah (S.A.W) «Kada ku sanya kayan da turaren Za'afaranu ya shafe su, ko kuma turaren wars» (Bukhari da Muslim ne suka rawaito shi).

Kwarjalle Da Mayafi na Mai Ihrami

Takalmin Mai Ihrami

Safar Mace mai ihrami

Niƙabin Mace Mai ihrami

Abubuwan Da Aka Hana Mai Ihrami Ya Yi

1 – □

Saboda faɗin Allah Maɗaukakin Sarki : {Kada ku aske kawunanku har sai dabbar hadaya ta isa mahallinta}. [Al-baƙara : 197]. Wannan hanin ya haɗa dukkan jiki gabaɗayansa, idan aka yi ƙiyasi da gashin kai.

2. Yanke Farce

Farcen ƙafa ne ko na hannu.

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3. Rufe kai da wani abin da zai mannu da kan

Saboda hadisin ɗan Umar – Allah ya yarda da shi – ya ce, wani mutum ya cewa Manzon Allah (S.A.W) “Waɗanne tufafi ne mai ihrami zai sanya?” sai Manzon Allah (S.A.W) ya ce, «Kada ku sanya riguna, ko rawani, ko wanduna, ko kuma rigunan da suke haɗe da hula» (Bukhari da Muslim ne suka rawaito).

Manzon Allah (S.A.W) ya ce dangane da mai ihramin nan da ya mutu, ya ce,«kada ku rufe kansa, saboda za a tashe shi ranar alƙiyama yana talbiyya» (Bukhari ne ya rawaito shi).

Idan abun bai mannu da kansa ba, kamar ya yi amfani da lema, ko hema, ko rufin gida ko mota, to babu laifi a kansa.

Rawanin Mai Ihrami

Hular Mai Ihrami

Sanya Wando Ga Mai Ihrami

Lemar Mai Ihrami

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4. Sanya ɗinkakken Abu ga Maza

Abin da ake nufi da ɗinkakke shi ne duk abin da aka ɗinka shi don sa wa a wata gaɓa ko a jiki, kamar riga, wanduna, huffi, safa, safar hannu da makamantansu, saboda hadisin Ɗan Umar da ya gabata : « Kada ku sanya riguna, ko rawuna, ko wanduna, ko kuma rigunan da suke haɗe da hula, ko huffi» (Bukhari da Muslim ne suka rawaito shi).

Idan mai ihrami bai samu kwarjalle kamar wanda ya manta kayan ihraminsa a cikin jakarsa ta tafiya a cikin jirgin sama ko jirgin ruwa, kuma bai da kwarjalle, to zai iya cire kayansa, ya yi ihrami da mayafinsa, har idan ya je bakin ruwa sai ya fito da kayan ihraminsa ya sanya, babu komai a kansa ba to zai iya sanya wando har zuwa lokacin da zai samu kwarjalle, haka nan idan ban samu takalma faɗe ba, to ya sanya huffi, saboda faɗin Annabi (S.A.W) « Idan bai samu takalmi faɗe ba, to ya sanya huffi, amma ya yanke su zuwa idon sau» (Ibnu Khuzaima ne ya rawaito shi)

Sanya Ɗinkakken Abu

Huffin Mai Ihrami

5. Sanya Turare A Jiki Ko Kaya

An hana mai ihrami ya sanya turare a jikinsa ko tufafinsa bayan ya shiga ihrami, ko kuma ya shaƙi turare, saboda hadisin ɗan Umar – Allah ya yarda da shi – wanda ya gabata, a cikinsa Manzon Allah ya ce, «Kada ku sanya kayan da turaren Za'afaranu ya shafe su, ko kuma turaren wars wani ɗan itace ruwan ɗorawa, mai ƙanshi da ake rini da shi» (Bukhari da Muslim ne suka rawaito shi). Da hadisin mutumin nan da ya mutu yana cikin ihrami, Manzon Allah (S.A.W) ya ce, «Kada ku sanya masa turare»(Bukhari ne ya rawaito shi).

6. Kashe dabbar tudu ko farautarta

Saboda faɗin Allah Maɗaukakin Sarki : {Kada ku kashe dabbar farauta alhali kuna cikin ihrami}[Al-ma'idah : 95]. Ma'ana kun yi haramar aikin hajji ko umara. Hakanan da faɗin Allah Maɗaukakin Sarki : {An haramta muku farautar dabbobin tudu matuƙar kuna cikin ihrami}[Al-ma'idah : 96] abin da ake nufi dabbar da take jeji wadda ba a saba da ita ba, hakanan ma tsuntsaye.

Amma dabbobin da aka saba da su, waɗannan ba farauta ba ne. Ya halatta mai ihrami ya yanka kamar irin su kaza, ko wata dabbar gida da makamantansu. Dabbobin da suke cikin ruwa ma ya halatta mai ihrami ya yi farautarsu. Saboda faɗin Allah Maɗaukakin Sarki :{An halatta muku farautar dabbobin ruwa da mushensa (dabbar da mutu a cikin ruwa wadda take rayuwa a ciki} [Al-ma'idah : 96].

Amma dabbobin da aka haramta cin su kamar maciji, kunama, ya hallata a kashe su, kuma ya halatta mai ihrami ya kashe duk wata dabba da ta taso masa, idan ba zai iya ture ta ba sai da hakan.

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Kunama

Maciji

7. Daura Aure

Saboda hadisin Usman – Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) ya ce, «Mai ihrami baya aura, ba a aurar masa, baya neman aure» (Muslim ne ya rawaito shi).

Su ya halatta ga mai ihrami

Ya Halatta A Yanka Dabbar Gida

Aski Ko Saisaye

Tsuntsayen Da Ake Farauta

Yanke Farcen Kafa

Yanke farcen Hannu

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Sanya wa Jiki Turare

Sanya wa Riga Turare

8. Saduwa Da Mace

Shi ne tarawa da mace, saboda fadin Allah Maɗaukakin Sarki : {Duk wanda ya shiga aikin hajji a cikinsu to babu saduwa da mata} [Al-baƙara : 197] Abdullahi ɗan Abbas – Allah ya yarda da shi – ya ce, "Ana nufin jima'i" kuma shi ne mafi tsananin abin da aka hana mai ihrami

9. Rungumar Mace Ba Tare Da Saduwa ba

Kamar sumba da shafa, saboda hanya ce ta zuwa saduwa.

Abubuwan Da Aka Haramta Wa Mace Mai Ihrami

Mace a wajen abin da aka hana mai ihrami kamar namiji ce, sai dai ta bambanta da shi ne a abubuwa masu zuwa :

1. Zata sanya ɗinkakken kaya.

2. Zata rufe kanta.

3. Ba za rufe fuskarta ba (Niƙab), ba za ta sanya safa ba, saboda fadin Manzon Allah (S.A.W) : «Mace mai ihrami ba za ta rufe fuskarta ba, (niƙab) Niƙab : Abin da mace take rufe fuskarta da shi. ba za sanya safar hannu Safar hannu ba» (Bukhari ne ya rawaito shi).

Amma za ta rufe fuskarta a wajen mazajen da ba na ta ba, ta hanyar sakin mayafinta, ba niƙabi zata sanya ba, kuma an halatta mata yin ado da zinare.

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Faɗakarwa

1. Abin da ake kira raka'a biyu bayan Ihrami bai da asali, kamar yadda babu wata addu'a da aka ayyana yayin Ihrami.

2. Idan mutum yana tafiya a jirgi, kuma ya ji tsoron ba zai samu damar sanya Ihrami ba idan ya isa miƙati, to ya sanya ihramin daga gidansa ko filin jirgin sama, amma bai zama mai ihrami ba har sai ya yi niyyar aikin hajji kafin ya wuce miƙati.

3. Wasu alhazai suna yaye kafaɗunsu da zarar sun sanya ihraminsu, abin da ake kira da larabci "Aliɗ-ɗiba'i". To yin hakan ba daidai ba ne, saboda ana yaye kafaɗu a buɗe a wurin ɗawafi kaɗai, a sauran wurare kuwa sai alhaji ya rufe kafaɗunsa.

Sanya Sharaɗi Yayin Niyya.

Wanda yake da rashin lafiya, ko ya ji tsoron faruwar wani abu da zai hana shi gama aikin hajjinsa, to an so ya yi sharaɗi yayin sanya ihrami, ya ce, «Allah na amsa maka da umara ko hajji, amma idan wani abu ya tsare ni, to wurin cire ihrami na shi ne inda aka tsare ni". An karɓo daga Aisha – Allah ya yarda da ita – ta ce, Manzon Allah (S.A.W) ya shigo wajen Duba'a 'yar Zubair, ya ce mata, "Ko zaki je aikin hajji ne?" sai ta ce, "Wallahi ina ji na bani da lafiya" Bani da lafiya sai Manzon Allah (S.A.W) ya ce mata, "Ki tafi hajji, ki sanya sharaɗi, ki ce, "Ya Ubangiji wurin cire ihramina shi ne wurin da aka tsareni (Wato wurin rashin lafiya ta taso min) idan kin faɗi haka, kuma wani abun da zai hana ki ya faru, to ya halatta ki fita da ihraminki, babu wani abu a kanki»(Bukhari da Muslim ne suka rawaito shi).

Fito Da Kafaxa Waje Yayin Ihrami

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Wasu Daga Hukunce-Hukuncen Ihrami :

Idan gashi ya faɗi da kan mai ihrami saboda ya shafar kansa yayin alwala ko wanka, to wannan ba zai cutar da shi ba, haka nan idan gashin bakinsa ya cire ko na gemunsa ko farcensa, babu komai, matuƙar ba da gangan ya cire shi ba. Mace da namiji duk hukuncinsu ɗaya, saboda mace ma idan gashinta ko farcenta ya cire babu komai a kanta.

Ya halatta mai ihrami ya sanya maɗauri a ƙafarsa idan yana buƙatar hakan, ko kuma saboda wata ma

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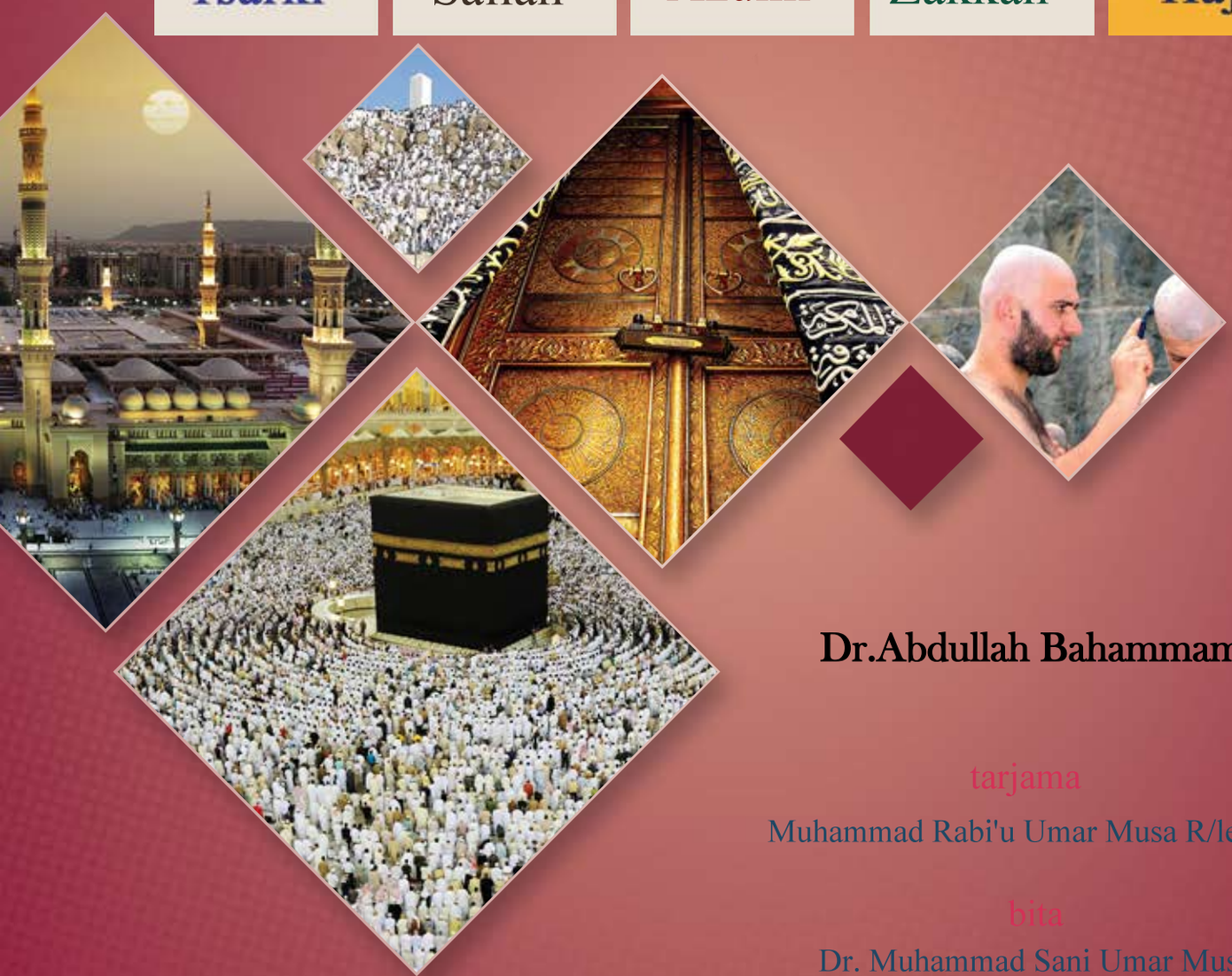
Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a sauqaqe

Tsarki | Sallah | Azumi | Zakkah | Hajji



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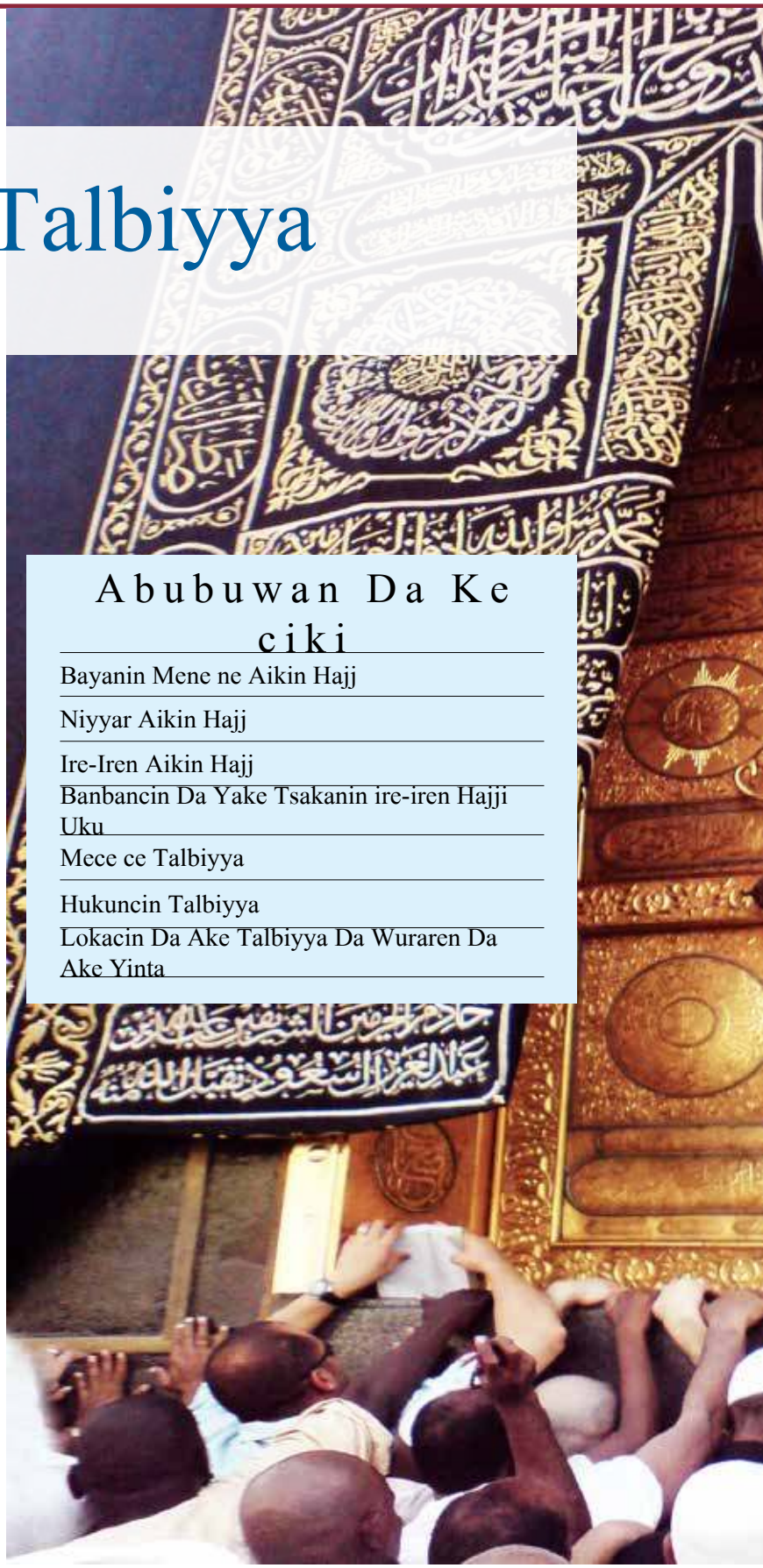
Aikin Hajji Da Talbiyya

5

Aikin Hajji Da Talbiyya



Aikin Hajji

Kalmar “Annuskhu” ma’anar ta da larabci shi ne:

Gudun duniya da Ibada

Annuskhu a Shari’a shi ne

Abin da Alhaji ko mai umara yake fadi ko yake aikata wa.

Niyyar Aikin Hajji

Idan maniyyaci ya gama wankansa da tsaftarsa, ya sanya kayan ihraminsa, namiji ya cire duk wani dinkakken abu, sai ya yi niyyar shiga aikin hajj ko umara. Ana so ya fadi irin aikin da ya yi niyya, misali idan ya yi niyyar umara sannan ya zarce aikin hajji sai ya ce, “Labbaikal Lahumma Ummaratan Mutamatti’an Biha Ilal Hajj” (Ma’ana : Ya Allah na amsa maka da umara ina mai wuce wa da ita zuwa hajji). Ko kuma ya ce, “Labbaikal Lahumma Umratan” (Ma’ana : Ya Allah na amsa maka da Umara” ko kuma idan hajji ne kadai zai yi sai ya ce, “Labbaika Hajjan” (Ma’ana Ya Allah na amsa maka da hajji) idan kuwa hajji da umara zai yi a hade sai ya ce, “Labbaika Hajjan” (Ma’ana : Ya Allah na amsa maka da Hajji) wanda zai hadahajji da umara sai ya ce, “Labbaikal Lahumma Hajjan Wa Umratan” (Ma’ana : Ya Allah na amsa maka hajji da umara”. Saboda hadisin Anas dan Malik – Allah ya yarda da shi ya ce – «Na ji Manzon Allah (S.A.W) yana cewa, “Labbaika Umaratan Wa Hajjan» (Bukhari da Muslim ne suka rawaito shi). In maniyyaci bai ce komai ba to niyyarsa ta zuciya ta wadatar masa.

Abubuwan Da Ke ciki

Bayanin Mene ne Aikin Hajj

Niyyar Aikin Hajj

Ire-Iren Aikin Hajj

Banbancin Da Yake Tsakanin ire-iren Hajji Uku

Mece ce Talbiyya

Hukuncin Talbiyya

Lokacin Da Ake Talbiyya Da Wuraren Da Ake Yinta

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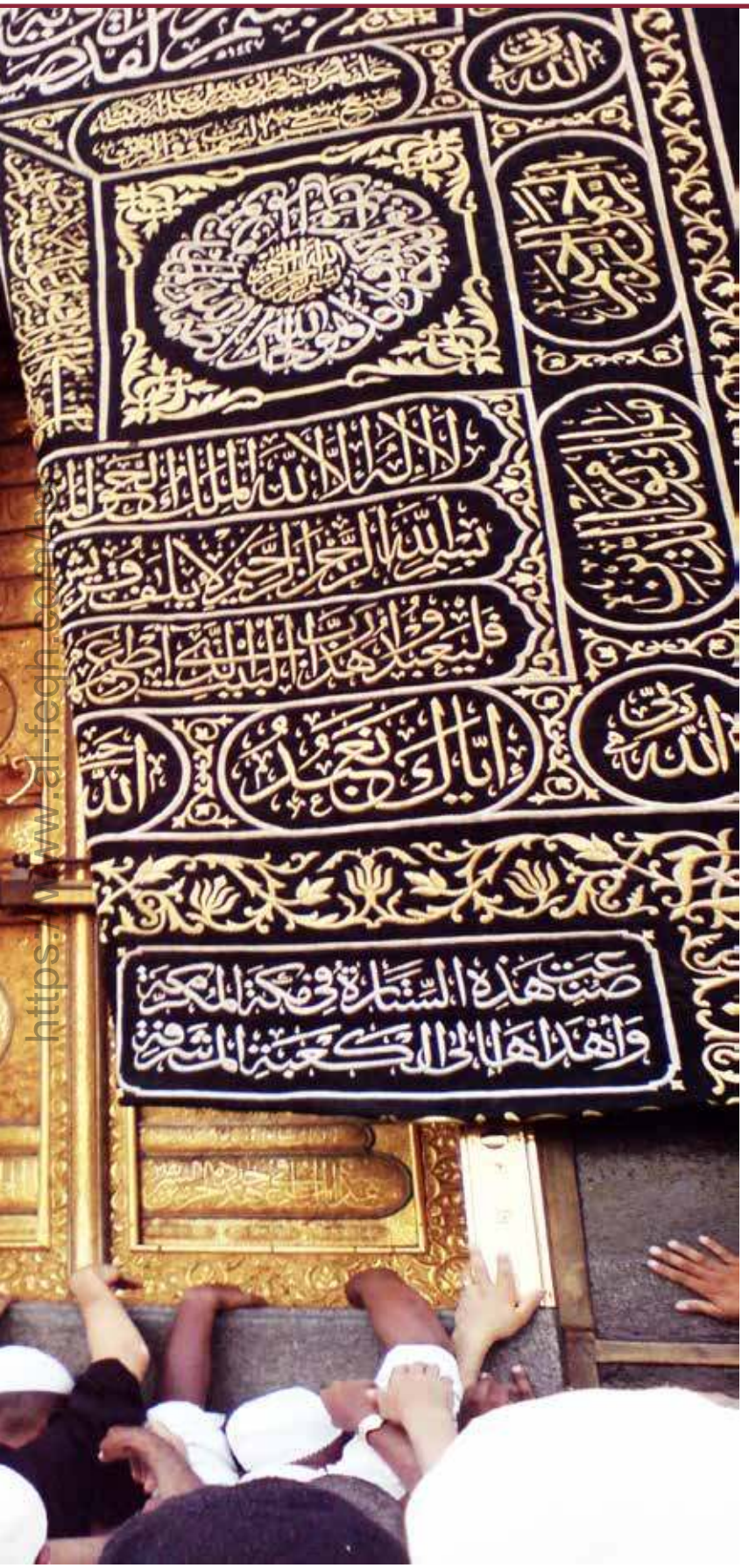

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Ire-Iren Aikin Hajji

1. Tamattu’i :

Shi ne mutum ya yi niyyar umara a cikin watannin aikin hajji, ya gama umarar, ya fita daga cikin ihraminsa, sannan sai ya yi niyyar aikin hajji a wannan shekarar da ya yi umarar.

2. Kirani :

shi ne mutum ya yi niyyar hajji da umara a tare gabaɗaya.

3. Al-ifrad :

Shi ne ya yi niyyar aikin hajji kawai.

Aikin Hajjin Da Yafi Falala :

Aikin hajjin da ya fi falala shi ne Tamattu’i, saboda Manzon Allah (S.A.W) ya umarci sahabbansa da shi Saboda hadisin Aisha dake cikin Sahihi Muslim, sannan sai Kirani sannan Ifradi.

Banbancin Da Yake Tsakanin Ire-Iren Aikin Hajji Uku

	At-Tamattu'i	Al-Kirani	Al-Ifrad
Yadda Ake Yi	Yin Umara sannan yin aikin hajji	Yin umara da hajji a hadɗe	Yin Hajji Kawai
Ihrami	Zai yi niyya sau biyu, ta farko umara, sannan ya cire ihraminsa bayan ya gama ta, sannan sai ya yi niyyar aikin hajji	Zai yi niyya ɗaya tak don yin aikin hajji da umara	Zai yi niyya ɗaya kawai ita ce ta hajji
Talbiyya	Yayin ihramin farko zai ce, "Labbaika Umratan" sannan idan zai yi niyyar hajji sai ya ce, "Labbaika Hajjan" ko ya ce, "Labbaika umratan mutamatti'an biha ilal hajji".	Yayin Ihrami zai ce, "Labbaika umratan wa hajjan".	Yayin Ihrami zai ce, "Labbaika Hajjan"
Hadaya	Hadaya ta wajaba a cikinsa	Hadaya ta wajaba a cikinsa	Babu Hadaya a cikinsa
Ɗawafi	Ɗawafi biyu ne a cikinsa, ɗaya na umara, na biyu kuma na hajji	Ɗawafi ɗaya ne a cikinsa na dole, shi ne ɗawafin hajji	Ɗawafi ɗaya ne a cikinsa na dole, shi ne ɗawafin hajji
Sa'ayi	A cikinsa akwai sa'ayi biyu, ɗayan na umara, ɗayan kuma na hajji	Sa'ayi ɗaya ne a cikinsa kawai, shi ne sa'ayin hajji	Sa'ayi ɗaya ne a cikinsa kawai, shi ne sa'ayin hajji

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Talbiyya

Talbiyya

Ita ce, faɗin Alhaji “Labbaikal Lahumma Labbaik, Labbaika La Sharika Laka Labbaik, Innal Hamda Wanni’imata Laka Wal Mulk, La Sharika Lak”

Saboda hadisin ɗan Umar – Allah ya yarda da shi – ya ce, Haka Manzon Allah (S.A.W) ya ke talbiyya.

Ma'anar «Labbaikal Lahumma Labbaik» (Bukhari da Muslim ne suka rawaito shi) Shi ne na ansa maka, na ansa maka.

Talbiyya ta ƙunshi yabo da godiya ga Allah, na ansa wa umarninsa, da bayyana kaɗaitar shi, da kuɓuta daga shirka.

Hukuncin Talbiyya

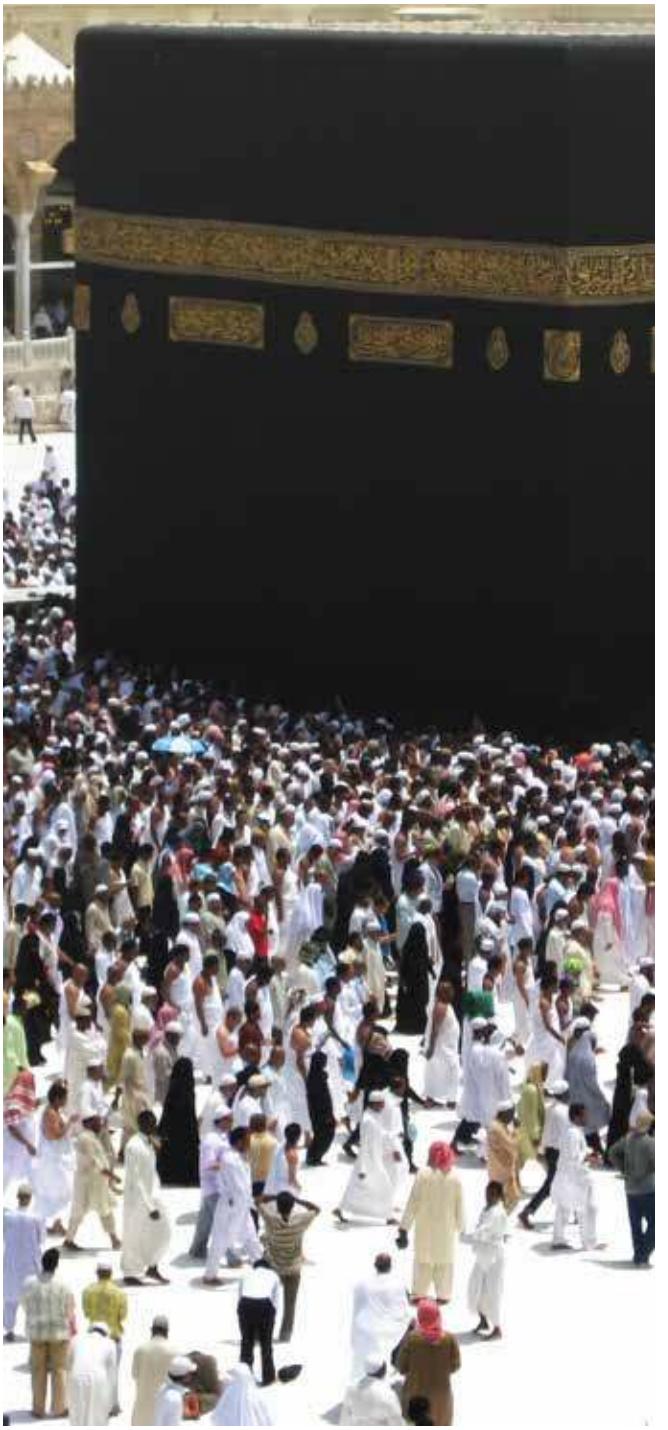
Yin talbiyya sunna ce, namiji zai ɗaga muryarsa da ita, mace kuwa zata yi ƙasa-ƙasa da muryarta, don gudun fitina.

Lokacin Talbiyya Da Wuraren Da Ake Yin Ta

Maniyyaci zai fara talbiyya bayan sanya ihraminsa, ya yi ta yinta a kan hanyarsa. Ana ƙarfafa yin ta a wurare da yawa, daga cikinsu akwai :

Idan ya hau tudu, ko ya yi gangara, ko ya yi sallar farilla, ko idan dare ya yi, ko rana ta yi.

Zai daina yin talbiyyar umara idan ya ga ka'abah ya sumbaci Hajarul Aswad. A hajji kuwa zai daina talbiyya idan ya fara jifan wurin jifa na ƙarshe a ranar idi.



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Fiqihun ibada a cikin hotuna

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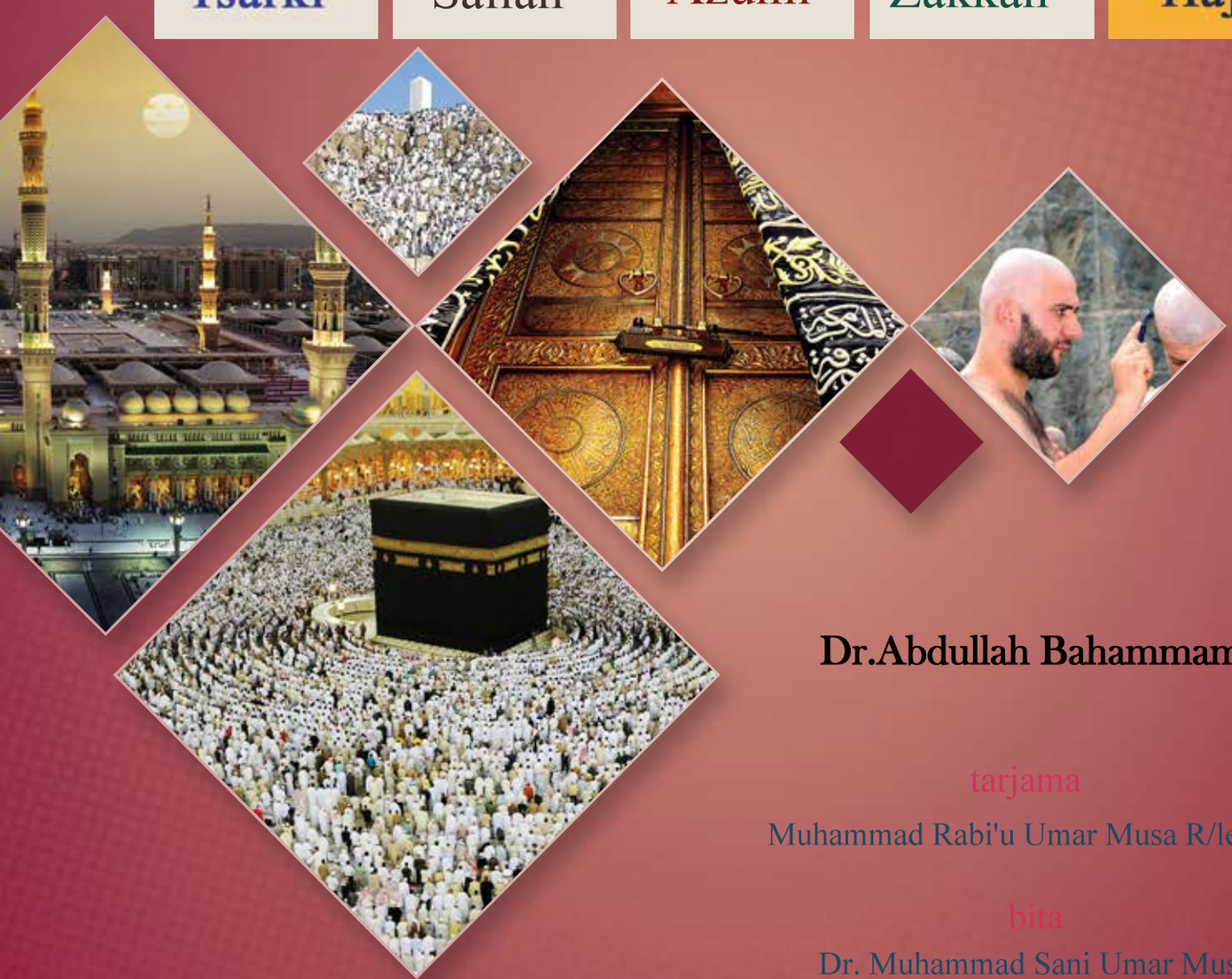
Tsarki | Sallah | Azumi | Zakkah | Hajji



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Yadda Aikin Hajji Da Umara

6

Yadda Aikin Hajji Da Umara

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Yadda Ake Hajji

Ayyukan hajji sukan fara daga ranar tara ga watan zul-hijja, ga yadda abun yake :

Ranar takwas ga watan zul-hajji (Ranar Tarwiyyah)

1. Maniyyaci zai yi niyya daga inda yake, ya yi wanka, ya sanya turare, ya sanya kayan ihraminsa, ya ce,«Labbaikal Lahumma Hajjan, Labbaikal Lahumma Labbaik, Labbaika La Sharika Laka Labbaik, Innal Hamda Wanni'imata Lak Wal Mulk, La sharika Lak» (Bukhari ne ya rawaito shi).

2. Maniyyaci zai tafi Mina, ya yi sallar Azzahar da la'asar, da magariba da isha da asubar wayewar gari. Kowace sallah zai yi ta a lokacinta, zai yi ƙasarun mai guda huɗu, zai zauna a mina har zuwa ɓullowar alfijir ɗin ranar tara ga wata.

Abubuwan Da Ke ciki

Siffar Aikin Hajji

Ranar Takwas Ga Watan Zul-hijja

Ranar Tara Ga Watan Zul-hijjah

Ranar Goma Ga Watan Zul-hijjah

Ranar Sha Ɗaya Ga Watan Zul-hijjah

Ranar Sha Biyu Ga Watan Zul-hijjah

Ranar Sha Uku Ga Watan Zul-hijjah

Yadda Ake Yin Umara

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Sanya Tufafin Ihrami

Turare

Wanka

Tafiya Mina

Ranar Tara ga Watan Zul-hijja (Ranar Arafa)

1. Bayan rana ta ɓullo alhaji zai tafi Arafat, ya yi sallar azzahar da la'asar ƙasaru kuma a lokacin azzahar, ya isa masallacin Namira kafin rana ta yi zawali, in ya samu dama.

2. Bayan ya gama sallah, sai ya shagaltu da zikiri da addu'a, yana mai fuskantar alƙibla da ɗaga hannaye, zai zauna a arafa har zuwa faɗuwar rana.

3. Bayan rana ta faɗi sai ya tafi zuwa Muzdalifa, ya yi sallar magariba da isha, ya yi wa isha ƙasaru, ya kwana a nan har zuwa ɓullowar alfijir.

Ranar Goma Ga Watan Zul-hijjah (Ranar Idi)

1. Zai sallar Asuba, sannan ya yi ta zikiri da addu'a har zuwa daf da ɓullowar rana.

2. Zai tafi Mina kafin rana ta ɓullo

3. Idan ya isa Mina, zai tafi wurin jifa, ya yi jifa da tsakuwowi guda bakwai a jere, ɗaya bayan ɗaya, yana yi kabbara tare da kowace tsakuwa.

4. Ya yanka hadayarsa idan akwai hadaya a kansa.

5. Ya aske kansa, ko ya yi saisaye, ya cire ihraminsa karo na farko, ya sanya kayan gida ya sa turare, duk abin da aka hana shi saboda ihrami ya halatta ya yi, amma ban da saduwa da mata.

6. Zai je Makkah, ya yi ɗawafin ifadah, shi ne ɗawafin hajji, ya yi sa'ayi tsakanin safa da Marwa idan tumattu'i yake yi, idan kuwa ba Tamattu'i yake ba, kuma dama can bai yi sa'ayi ba lokacin da ya zo yin ɗawafin ƙudum, to sai shi ma ya yi sa'ayi a wannan lokaci. Daga nan komai ya halatta a gare shi.

7. Zai koma Mina ya kwana a can.

Ranar Sha Ɗaya Ga Watan Zul-hijjah (Farkon Kwanakin yanyana)

1. Zai jefi wuraren jifa guda uku, kowace majefa da duwatsu bakwai a jere, yana kabbara tare da kowace tsakuwa, zai jefi waɗannan majefu ne bayan rana ta karkace ga sama (lokacin Azzahar) jifa baya hallata gabanin wannan lokaci. Zai yi addu'a bayan ya jefi wurin jifa na farko da na tsakiya.

Wasu malaman sun iyakance girman tsakuwar da cewa ta fi kwayar wake kuma ba ta kai kwayar gujiya ba.

2. Ya kwana a Mina

Ranar Sha Biyu Ga Watan Zulhajji (Rana Ta Biyu A Kwanakin Yanyane)

1. Zai jefi wuraren jifa guda uku, kamar yadda ya jefe su a jiya.

2. Zai bar Mina kafin faɗuwar rana in yana so ya gaggauta, ko kuma ya ƙara kwana in yana so ya jinkirta.

3. Zai tafi Makkah don yin ɗawafin ban-Kwana.

Rana Ta Sha Uku Ga Watan Zul-hajji (Kwanar Karshe A Kwanakin Yanyane)

Wannan rana ce da ta keɓanta ga wanda ya jinkirta, zai yi abubuwa kamar haka :

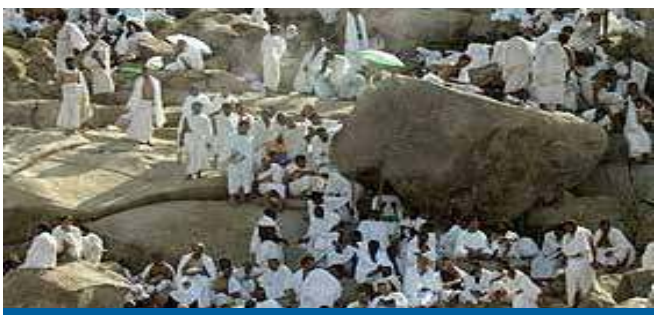
1. Zai jefi wuraren jifan nan guda uku, kamar yadda ya yi a jiya da shekaran jiya.

2. Zai bar Mina, ya tafi ɗawafin ban-kwana.

Da ya yi wannan hajjinsa ya cika, ya gama aikin hajji.

Muzdalifa

Namira



Filin Arafat

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Jifan Wurin Jifan Farko (Jamratul Akaba)

Yanka Hadaya

Aski Ko Saisaye

Dawafi

Sa'ayi Tsakanin Safa Da Marwa

Kwana A Mina

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Wurin Jifa Na Farko

Wurin Jifa Na Tsakiya

Wurin Jifa Na Karshe

Yadda Ake Yin Umara

1. Idan mai umara ya isa miƙati, sai ya yi wanka ya sanya turare, ya sa tufafin ihraminsa, ya yi niyyar umara ya ce, «Labbaika Umratan».

2. Zai fara talbiya yana cewa :«Labbaikal Lahumma Labbaik, Labbaika La Sharika Laka Labbaik, Innal Hamda Wanni'imata Laka Wal Mulk, La Sharika Lak» (Bukhari ne ya rawaito shi). Ba zai gushe ba yana ta yin talbiyyah, har sai ya ga Ka'abah ya sumbaci baƙin dutse.

3. Idan zai shiga masallacin harami, ya fara da sa ƙafar damarsa, ya yi addu'ar shiga masallaci.

4. Zai daina talbiyya, ya fara ɗawafi, ya fara da baƙin dutse, ya sumbace shi in ya samu dama, in kuma bai samu ba sai nuna shi da hannunsa, ya ce, «Bismillahi, Wallahu Akbar, Allahumma Imanan bika, Wa tasdiƙan bi kitabika, wa wafa'an bi ahdika, wattiba'an bi sunnati nabiyyika Muhammad (S.A.W)» (Baihaƙi ne ya rawaito shi).

5. Ya sanya ɗakin Ka'abah a hagunsa, ya yi ɗawafi sau bakwai, ya fara da baƙin dutse ya ƙare da shi.

6. Sunna ne namiji ya yi sarsarfa a ɗawafi uku na farko na ɗawafi.

7. Zai yi addu'a a ɗawafinsa da abin da ya so, idan ya zo daidai da rukunul Yamani, sai ya taɓa shi ya yi kabbara, amma ba zai nuna shi ya yi kabbara ba idan bai samu dama ba, zai riƙa cewa tsakanin rukunul yamani da baƙin dutse «Rabbana Atina fit dunya hasanatan, Wa fil akhirati hasanatan, waƙina azaban Nar» (Abu Dawud ne ya rawaito shi).

8. Zai fita zuwa Safa, idan ya kusa zuwa wajenta, sai ya karanta faɗin Allah {Lallai Safa da Marwa suna cikin wuraren ibada na Allah, duk wanda ya yi hajji ko umara babu laifi don ya yi ɗawafi gare su, wanda kuma ya yi aikin alheri na ganin dama to haƙiƙa Allah mai godiya ne masani} [Al-baƙra : 158].

10. Zai hau kan Safa, ya fuskanci alƙibla, ya ɗaga hannayensa, ya yi kabbara ya gode wa Allah, ya ce, «La'ilaha Illal Lahu Wahadahu La Sharika Lahu, Lahul Mulku, Walahul Hamdu, Wa huwa Ala kulli

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shai'in ƙadir, Ayibuna, abiduna, sajiduna, lirabbina hamidun, sadaƙal Lahu wa'adahu, wa nasara Abdahu, wa hazamal ahzaba wahdahu» (Bukhari ne ya rawaito shi). Sannan ya yi addu'a bayan haka, ya maimiata wannan zikiri karo na biyu, ya yi addu'a, ya sake maimaitawa karo na uku.

11. Zai sauka daga Safa ya fuskanci Marwa, ya yi gaggawa a tafiyarsa idan ya zo tsakanin alamomin nan koraye guda biyu, ya hau Marwa, ya yi kwatankwacin abin da ya yi a Safa.

12. Zai yi sa'ayi tsakanin Safa da Marwa sau bakwai.'

13. Bayan gama sa'ayi namiji sai rage gashin kansa, ta yadda za a iya ganin kansa. Mace kuwa zata rage gefen gashin kanta daidai saman ɗan ɗan 'yatsa.

Abi da ya fi ga namiji shi ne ya yi aski, saboda abin da ya tabbata daga Abu Huraira – Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) ya ce, «Allah ka jiƙan masu aske kansu gaba ɗaya (KwalKwal)" Sai sahabbai suka ce, "Da masu saisaye" sai Manzon Allah ya ce, "Allah ka jiƙan masu aske kansu gabaɗaya (Kwalƙwal)" sai sahabbai suka ce, "Da masu saisaye" sai Manzon Allah ya ce, "Allah ka jiƙan masu aske gashin kansu gaba ɗaya (ƙwalƙwal) sai sahabbai suka ce, "Da masu saisaye" Alamomi ne guda biyu, da aka sanya su a wurin nana Hajara ta yi sauri a wajen sa'ayi tsakanin Safa da Marwa. Manzon Allah ya faɗi Masu aske gashinsu gaba ɗaya (ƙwalƙwal) sau uku, sannan ya ce, "Da Masu saisaye»(Bukhari ne ya rawaito shi).

14. Zai fita daga ihraminsa.

Da haka ne ya cika umararsa.

Sa'ayi Tsakanin Safa Da Marwa

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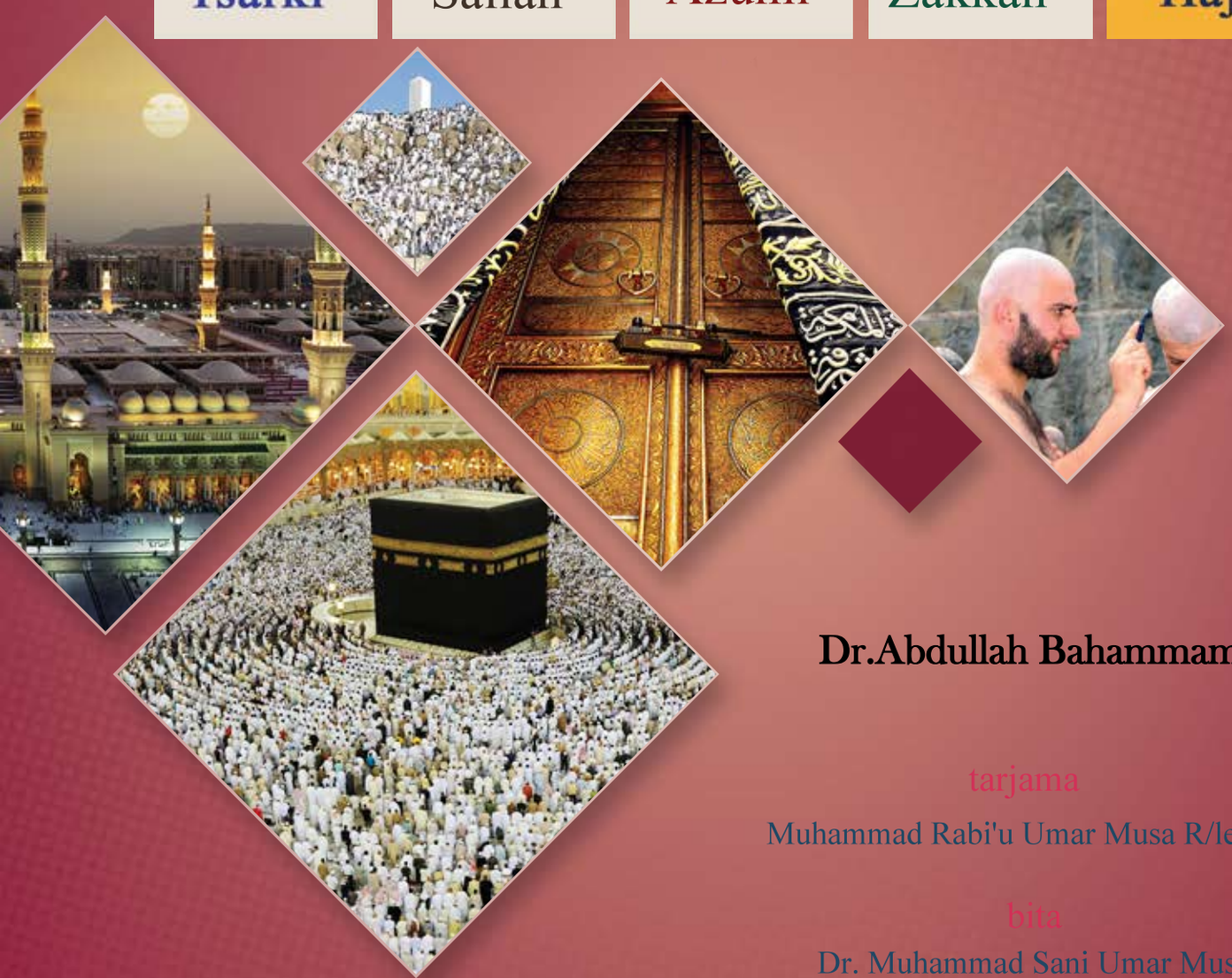
Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a sauqaqe

Tsarki | Sallah | Azumi | Zakkah | Hajji



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Rukunai Da Wajibai Da Sunnonin Hajji

Abubuwan Da Ke ciki

Rukunan Aikin Hajji

Wajiban Aikin Hajji

Sunnonin Aikin Hajji

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Rukunan Aikin Hajji

1. Harama

(niyya) saboda faɗin Manzon Allah (S.A.W) «Dukkan ayyuka basa karɓuwa sai da niyya, kuma kowane mutum yana da sakamakon abin da ya yi niyya» (Bukhari ne ya rawaito shi).

2. Sa'ayi

Tsakanin Safa Da Marwa, saboda faɗin Manzon Allah (S.A.W) :«Ku yi sa'ayi, haƙiƙa Allah ya wajabta muku sa'ayi» (Ahmad ne ya rawaito shi).

3. Tsayuwa A Arafat,

saboda faɗin Manzon Allah (S.A.W) «Hajji shi ne tsayuwar Arafa» (Tirmizi ne ya rawaito shi)

4. Ɗawaful Ifada,

saboda faɗin Allah Maɗaukakin Sarki : {Su yi ɗawafi ga ɗaki daɗaɗɗe}[Al-hajj : 29]

Faɗakarwa :

Wanda ya bar wani rukuni daga rukunan hajji, to hajjinsa bai yi ba, har sai ya zo da shi.

Wajiban Aikin Hajji.

1. Yin harama daga miƙati, saboda faɗin Manzon Allah (S.A.W) bayan ya faɗi wuraren miƙati ya ce, «Waɗannan miƙatan na mutane garin ne, da waɗanda suka zo ta hanyarsu, ga wanda yake da niyyar hajji da umara» (Bukhari ne ya rawaito shi).

2. Tsayuwar Arfa har rana ta faɗi, ga wanda ya zo da rana, saboda Annabi (S.A.W) ya tsaya har zuwa faɗuwar rana.

3. Kwana a Muzdalifa, saboda Manzon Allah (S.A.W) ya kwana a cikinta, ya ce, «Ku riƙi yadda ake aikin hajji a wurina, don ni ban sani ba, wataƙila ba zan sake haɗuwa da ku ba bayan wannan shekara» (Ibnu Majah ne ya rawaito shi). Kuma saboda Manzon Allah ya yi wa masu rauni izinin tafiya bayan dare ya raba, sai wannan ya nuna cewa kwana a Muzdalifa dole ne. sannan kuma Allah ya yi umarni da ambatonsa a wurin da ake kira "Mash'arul Haram" a Muzdalifa.

4. Kwana a Mina a dararen Kwanakin Yanyana, saboda abin da ya tabbata daga Annabi (S.A.W)

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na cewa «Ya yi rangwame ga masu kiwon dabbobi kada su kwana a Mina» (Abu Ya'ala ne ya rawaito shi a littafinsa "Musnad").. Wannan yake nuna cewa asali kwanar Mina Wajibi ne.

5. Jifan wuraren jifa uku : saboda faɗin Allah Maɗaukakin Sarki : {Ku ambaci Allah a cikin wasu kwanaki ƙididdigaggu}[Al-baƙra 203] kwanaki ƙididdigaggu su ne kwanakin 'yanyana.

Jifan majefa yana cikin ambaton Allah Maɗaukakin Sarki, saboda Annabi (S.A.W) ya ce, «An sanya ɗawafi ga ɗakin Allah da sa'ayi tsakanin Safa da Marwa da jifa don tsayar da ambaton Allah» (Abu Dawud ne ya rawaito shi).

6 – Aske gashin kai gabaɗaya ko saisaye, saboda faɗin Allah Maɗaukakin Sarki : "Tabbas zaku shiga masallacin harami – in sha Allahu – kuna masu aske kanku gabaɗaya ko kuna masu saisaye" (Al-fathu : 27).

7 – Ɗawafin ban-kwana, saboda abin da ya tabbata daga Abdullahi ɗan Abbas – Allah ya yarda da shi – ya ce, «An umarci mutane ya zama ƙarshen lamarinsu ga Makkah ɗawafi ga Ka'abah, sai dai an yi mai haila rangwame» (Bukhari ne ya rawaito shi).

Sunnonin Aikin Hajji

Duk abin da ba rukuni ko wajibi ba, to sunna ne, kamar abubuwan da za su zo :

1. Wanka yayi sanya Ihrami

2. Yin ihrami a cikin kwarjalle da mayafi farare.

3. Yin talbiyya da ɗaga murya da ita.

4. Kwana a Mina daren ranar Arafa

5. Sumbatar baƙin dutse.

6. Yaye kafaɗu yayin yin ɗawafin ƙudumi ko umara, shi ne sanya mayafi ƙarƙashin hammatar dama

7. Yin sarsarfa a zagayen ukun farko na ɗawafin ƙudumi ko umara.

8. Yin ɗawafil ƙudumi ga wanda yake ƙirani, da mai yin Ifradi

Wajiban Aikin Hajji

Wanda ya bar wajibi a aikin hajji to tilas ne ya yi yanka don ceke giɓin abin ya bari.

Sunnonin Hajji

Wanda ya bar sunna daga cikin sunnonin aikin hajji, babu komai a kansa, hajjinsa ya inganta

Fiqihun ibada a cikin hotuna

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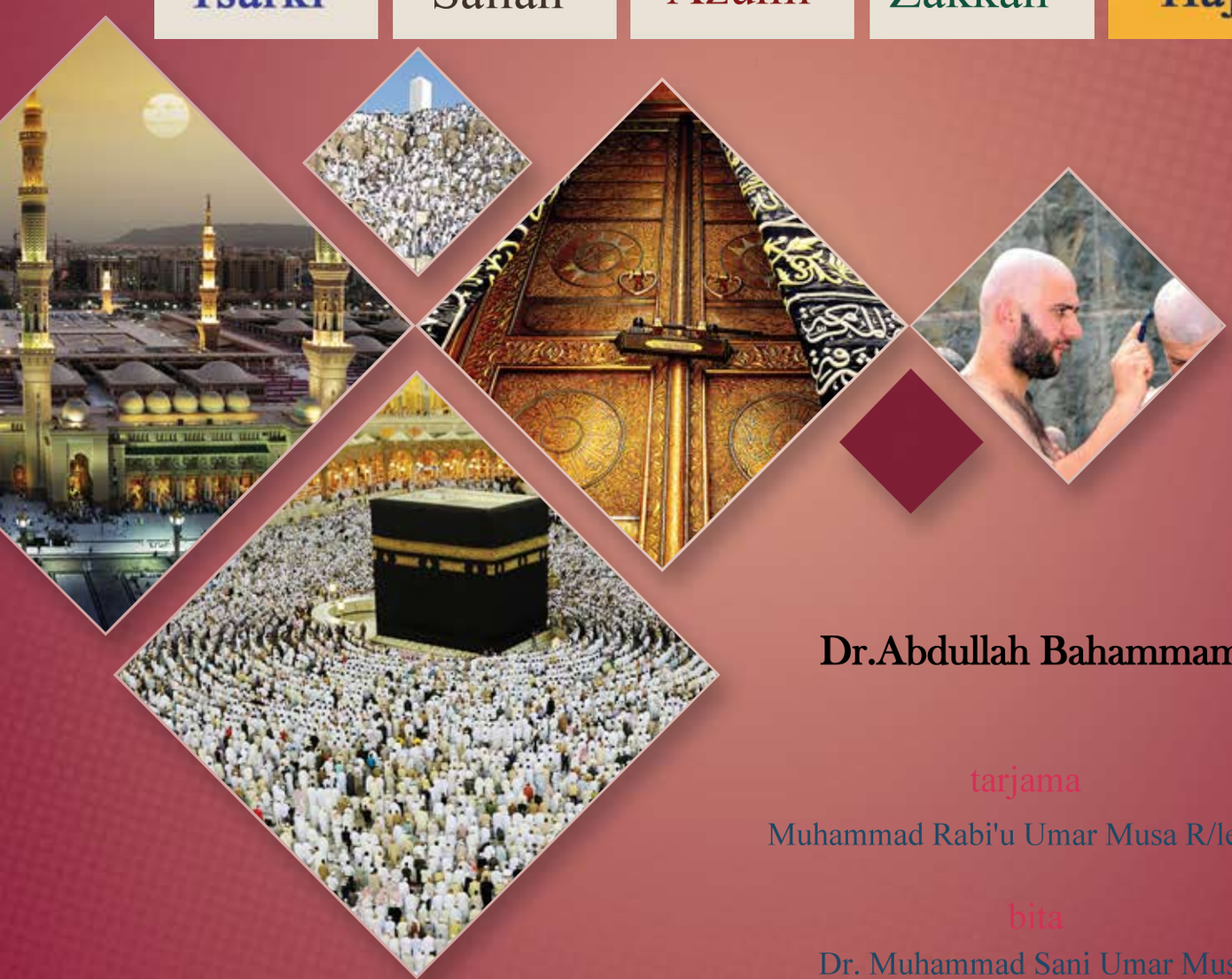
Tsarki | Sallah | Azumi | Zakkah | Hajji



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Rukunai Da Wajibai Da Sunnonin Umara

8 Rukunai Da Wajibai Da Sunnonin Umara

Rukunan Umara

1. Harama

saboda faɗin Manzon Allah (S.A.W) : «Dukkan ayyuka basa karɓuwa sai da niyya, kuma kowane mutum yana da sakamakon abin da ya yi niyya»(Bukhari ne ya rawaito shi).

2. Sa'ayi

tsakanin Safa da Marwa, saboda faɗin Manzon Allah (S.A.W)«Ku yi sa'ayi, haƙiƙa Allah ya wajabta muku sa'ayi» (Ahmad ne ya rawaito shi).

3. Ɗawafi,

saboda faɗin Allah Maɗaukakin Sarki : {Su yi ɗawafi ga ɗaki daɗaɗɗe}[Al-hajj : 29].

Ihrami

Abubuwan Da Ke ciki

Rukunan Umara

Wajiban Umara

Sunnonin Umara

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Wajiban Umara

1. Sanya Ihrami daga miƙati,

saboda faɗin Manzon Allah (S.A.W) bayan ya faɗi wuraren miƙati ya ce, «Waɗannan miƙatan na mutane garin ne, da waɗanda suka zo da hanyarsu, ga wanda yake da niyyar hajji da umara»

2. Aske kai gabaɗaya ko saisaye,

saboda faɗin Allah Maɗaukakin Sarki :{Tabbas zaku shiga masallacin harami – in sha Allahu – kuna masu aske kanku gabaɗaya k. o kuna masu saisaye}[Al-fathu : 27].

Sunnonin Umara

Duk abin da ba rukuni ko wajibi ba, to sunna ne, kamar abubuwan da za su zo :

1. Yin wanka yayin sanya ihrami
2. Yin ihrami da kwarjalle da mayafi farare.
3. Yin talbiyya da ɗaga murya da ita.
4. Yaye kafaɗar dama a wajen ɗawafi, shi ne sanya mayafi ƙarƙashin hammatar hannun dama.

Faɗakarwa:

1. Wanda ya bar rukuni daga cikin rukunan umara, umararsa ba ta yi ba, har sai ya zo da shi.
2. wanda ya bar wajibi daga cikin wajiban umara, to wajibi ne a kansa ya yi yanka, (wato ya yanka akuya, ko ya ba da ɗaya bisa bakwai na saniya ko raƙumi)
3. Wanda ya bar sunna daga cikin sunnonin umara babu komai a kansa, umararsa ta inganta.

Ihrami

Aski Da Saisaye

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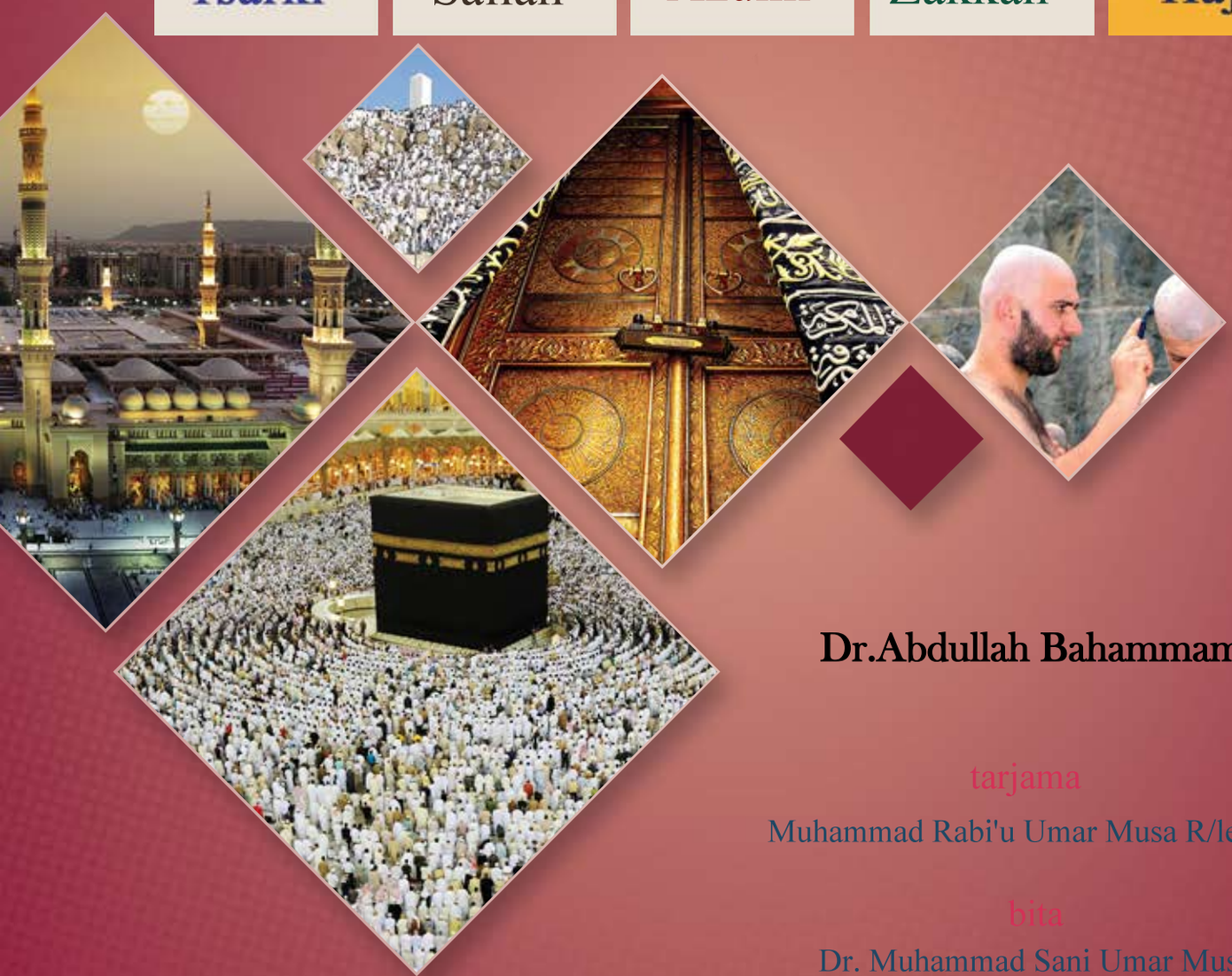
Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a sauqaqe

Tsarki | Sallah | Azumi | Zakkah | Hajji



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Fansa da Hadaya

9

Fansa da Hadaya

Abubuwan Da Ke ciki

Bayanin Mece ce fansa.
Fansar Barin Wajibi
Fansar Aikata Abin da Aka Hana
Bayanin Mece ce Hadaya
Ire-Iren Hadaya
Wurin Da Ake Yanka Hadaya
Lokacin Yanka Hadaya

Abu na farko : Fansa

Fansa

Ita ce abin da yake wajaba a kan alhaji ko mai yin umara saboda ya bar wani wajibi, ko kuma ya aikata wani abin da aka hana.

Na farko : Fansar Barin Wajibi

Wanda duk ya bar wajibi daga cikin wajiban aikin hajji, kamar wanda ya bar kwanan Muzdalifa, ko aski, da sauransu, to fansa ta kama shi, ita ce yanka.

Zubar jini shi ne yanka raƙumi ko taguwa, ko yanka saniya, ko akuya Akuya wadda ta cika shekara ɗaya/bunsuru 'yar shekara ɗaya, ko tunkiya Tunkiya/rago wadda ya cika wata shida/rago mai wata shida, zai yanka a haramin Makkah, ya raba wa talakawan wurin.

Idan bai samu ba sai ya yi azumin kwana goma, uku a kwanakin aikin hajji, bakwai kuma idan ya dawo wurin iyalansa. Allah Maɗaukakin Sarki ya ce, {Wanda ba samu fansa ba, to ya yi azumin kwana uku a hajji, bakwai idan kun dawo, kwana goma kenan cikakku. Wannan hukunci ya keɓanta ne ga wanda iyalansa ba sa wajen masallaci mai alfarma, ku ji tsoron Allah, ku sani haƙiƙa Allah mai tsananin uƙuba ne} [Al-baƙra : 196].

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Abu na biyu : Fansa Don Yin Abin da Aka Hana

1. Fansar sanya ɗinkakken kaya, rufe kai,

sanya turare, aske gashin kai, yanke farce. Abubuwa ne guda uku, mutum zai zaɓi ɗaya :

A – Azumin kwana uku.

B – Ciyar da miskinai guda shida, kowane miskini rabin sa'i na abinci.

C – Yanka akuya ko tunkiya

Dalili shi ne faɗin Allah Maɗaukakin Sarki : {Kada ku aske kawunanku har sai hadaya ta isa wurinta. Wanda yake mara lafiya a cikinku ko kuma yana da wata cuta a kansa, to fansarsa azumi ko sadaka ko kuma yanka} [Al-baƙra : 196]. Da faɗin Manzon Allah (S.A.W) ga Ka'abu ɗan Ujra a yayin da yake cikin ihrami, ya ce masa "Kwarƙwatar kanka tana cutar da kai" sai ya ce, "eh" sai Manzon Allah (S.A.W) ya ce masa : «Ka aske kanka, ka yanka akuya/ tunkiya, ko kuma ka yi azumi uku, ko ka ciyar da mudu uku na dabino ga miskinai shida» (Muslim ne ya rawaito shi).

Duk wanda ya aikata abin da aka hana a aikin hajji, waɗanda aka ambata guda biyar da gangan, ko kuma ya buƙaci aikata abin, kamar yadda ya faru ga Ka'abu – Allah ya yarda da shi – to zan yi fansa, ana kiranta fansar cuta.

Yanke Farce

Aski Ko Saisaye

Turare

Sanya ɗinkakken Abu ga Maza

Wanda ya aikata abubuwan da hana a bisa mantuwa to babu komai a kansa.

2. Fansar Rungumar Ba ta Kai Farji Ba. Da Saduwa Da Mace Bayan Cire Ihrami Na Farko

Wannan ma fansarsa, kamar fansar cuta ce da ta gabata.

3. Fansar Saduwa Da Mace A Hajji Kafin Fita Daga Ihrami Na Farko

Ita ne yanka raƙumi, idan bai samu ba, to azumin kwana uku a wurin aikin hajji, bakwai kuma idan ya dawo wurin iyalansa, hajjinsa ya lalace, kuma ya wajaba ya rama shi a shekara mai zuwa.

4. Fansar Saduwa Da Mace A Umara

Akuya ce ko tunkiya, umararsa ta ɓace, kuma zai ramata

5. Fansar Kashe Farauta

Idan dabbar da ya kashe tana da kwatankwacinta, to sai a bashi zaɓi tsakanin fitar da irinta, ko kuma a ƙimanta masa ita da dirhami, ya sayi abinci ya raba shi a mudu-mudu Mudu biyu, shi ne rabin sa'i, ya yi daidai da 1020 giram, kowane miskini mudu biyu, ko kuma ya yi azumi a madadin kowane mudu biyu kwana ɗaya.

Akuya/Tunkiya

Abin da ake nufi da farautar tana da kwatankwaci shi ne, dabbar da ta yi kama da ita, ko ta yi kusa da ita, amma ba a nufin kamarta ba komai da komai, saboda wani abu ne da ba zai yiwu ba.

Raƙuma

Misali : Da zai kama jimina, to raƙumi ya wajaba a kansa, saboda jimina ta yi kama da raƙumi, ko kuma a yi mata ƙima, ya sayi abinci da kuɗin, shinkafa ko alkama, ya ciyar da kowane miskini mudu biyu, ko kuma ya yi azumi ɗaya a madadin kowanne mudu. Da kuma zai farauci jakin dawa to zai bada saniya, haka dai.

Idan dabbar babu kamarta a cikin dabbobin gida, kamar fara da tsuntsu, to yana da zaɓin ya sayi abinci na ƙimarsa ya ciyar da miskinai, ko kuma ya yi azumi ɗaya a madadin kowanne mudu. Mutane biyu adalai waɗanda suke da ƙwarewa su ne za su yi ƙimar.

Lokacin Bada Fansa

Fansa tana wajaba ne yayin da aka samu dalilin yin ta, idan fansa ce saboda barin abin da aka hana, to tana wajaba ne da zarar an aikata abin, idan kuwa saboda barin wajibi ne, to lokacin da ya bar abin.

Abu na biyu : Hadaya

Hadaya

Ita ce abin da ake kaiwa harami na dabbobin ni'ima

Ire-Iren Hadaya

1. Hadayar Tamattu'i Da Kirani

Hadaya ta wajaba a kan mai tamattu'i da ƙirani, ita ce akuya da raƙumi, idan bai samu ba to ya yi azumin kwana goma, uku a aikin hajji, bakwai idan ya koma gida wurin iyalansa. Wannan ga wanda yake iyalansa ba sa cikin Makkah, idan kuwa suna Makkah to babu komai a kansa, babu azumi. Saboda faɗin Allah Maɗaukakin Sarki : {Duk wanda ya yi tamattu'i da umara zuwa hajji, to zai bada abin da ya sauwaƙa na hadaya. Wanda bai samu ba, to ya yi azumin kwana uku a hajji, bakwai idan ya dawo, kwana goma kenan daidai, wannan ga wanda iyalansa ba sa masallacin harami}.[Al-baƙra : 196].

2. Hadayar Taɗauwa'i

Ita ce dabbar hadayar da mai ifradi ko mai umara yake sadaukarwa don neman lada. Hakanan dabbar da mai tamattu'i da ƙirani ya ƙara a kan hadayarsa ta wajibi, ko kuma abin da wanda ba mai ihrami ba zai aika Makkah don a yanka masa saboda neman yardar Allah.

Hadayar taɗauwa'i da ta mai tamattu'i da ƙirani ya halatta mai hadayar ya ci daga gareta, kai mustahabbi ne ma ya ci daga hadayar taɗauwa'i, saboda aikin Annabi (S.A.W) yayin da «Manzon Allah (S.A.W) ya yi umarni da a ɗau tsoka Tsoka ɗaya daga kowace dabba a dafa, ya sha romonta» (Bukhari ne ya rawaito shi).

3. Hadayar Wanda Aka Tsare

Tsarewa shi ne hana mutum cika aikin hajjinsa ko umararsa, ko gabaɗaya hajji da umara. Duk

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wanda ya yi haramar aikin hajji ko umara, sai

wani abokin gaba ya hana shi shiga ɗakin Allah, ko kuma wani haɗari ya same shi, ya kasa isa ɗakin Allah, to zai yanka hadayarsa a wurin da yake, sannan ya cire ihraminsa, saboda faɗin Allah Maɗaukakin Sarki : {Idan an tsareku to abin da ya sauwaƙa daga hadaya}.[Al-baƙra :196].

Hadayar da ake yanka wa saboda tsarewa ita ce, Akuya ko raƙumi ko saniya.

Wurin Da Ake Yanka Hadaya

Hadayar mai tamattu'i da ƙirani da ta sa kai, ana yanka ta a cikin iyakokin harami, a rabata ga miskinai, idan ya yanka ta a wajen iyakokin harami ba ta wadatar ba.

Hadayar tsarewa ana yanka ta a wurin da aka tsare mutum

Lokacin Yanka Hadaya

1. Hadayar Mai Tamattu'i Da Kirani Da taɗauwa'i

Lokacinta yana farawa daga bayan sallar idi, ranar sallah, zuwa faɗuwa ranar ƙarshen kwanakin yanyana, ita ce ranar sha uku ga watan zul-hijja.

2. Hadayar Tsarewa

Lokacinta shi ne yayin da aka tsare mutum

> Lokacinta shi ne yayin da aka tsare mutum
>
> Kaɗan Daga Cikin Hukunce-Hukuncen Hadaya Da Layya
>
> Ya halatta Alhaji idan yana ƙirani ko tamattu'i ya wakilta wanda zai yanka masa hadaya, idan wakilin amintacce ne, amma abin da ya fi Alhaji ya yanka da kansa, saboda haka Annabi (S.A.W) ya aikata.
>
> Fansa bata wadatar wa daga layya, saboda ita fansa ana yin ta ne saboda tamattu'i, amma ita layya sunna ce ga Alhaji da waninsa.

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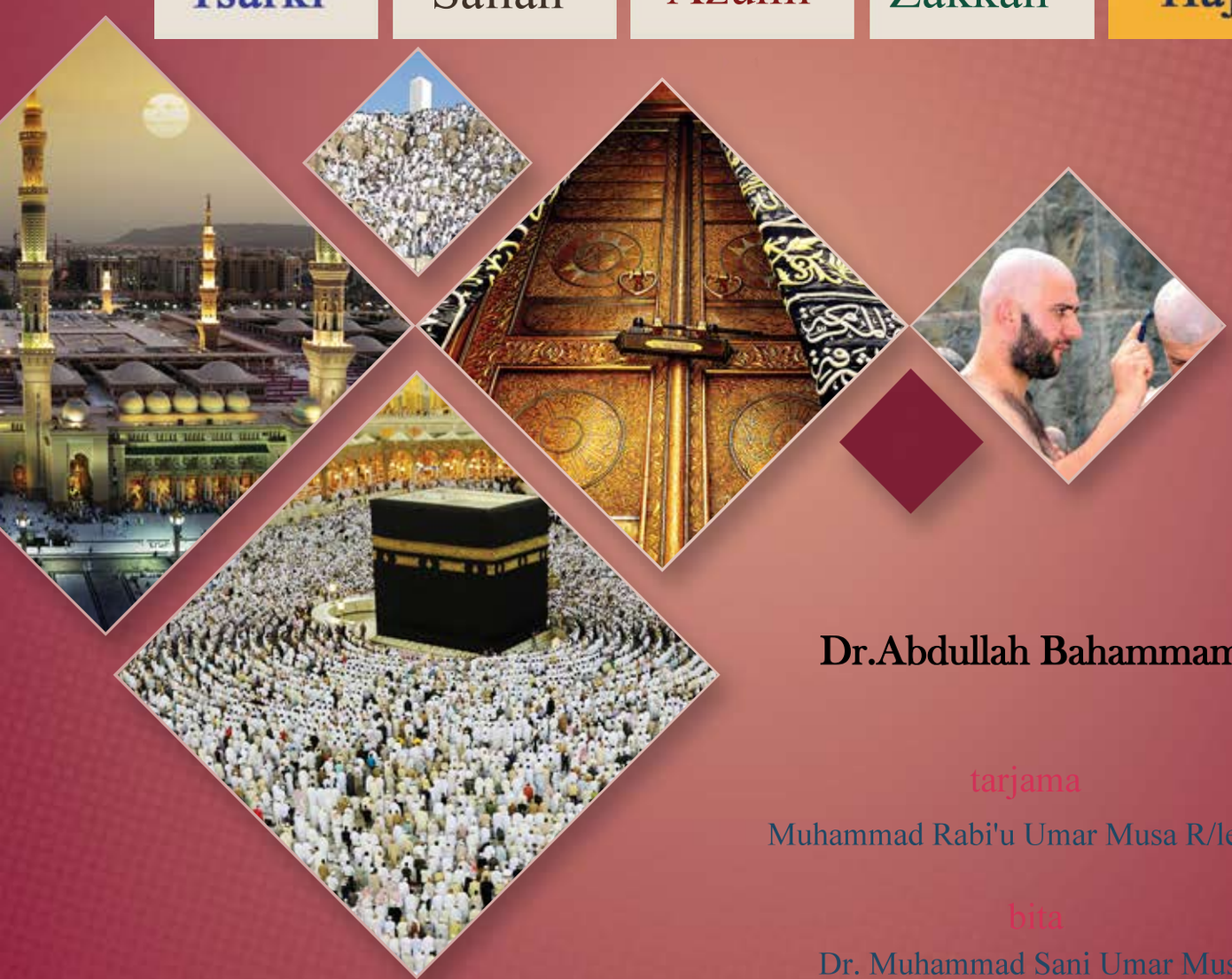
Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a sauqaqe

Tsarki | Sallah | Azumi | Zakkah | Hajji



Dr.Abdullah Bahammam

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bita

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Shaikh Nura Sani Muhammad

Layya

10 Layya

Layya

Ita ce abin da ake yanka wa na dabbobin ni'ima a ranakun salla, don neman kusanci ga Allah Maɗaukakin Sarki

Abubuwan Da Ke ciki

Bayanin Meye Layya
Hukuncin Yin Layya
Lokacin Yanka Layya
Abin Da Yake Isar wa A Layya.
Shekarun Dabbobin Da Suka Isa Layya
Aibin Dabbobin Layya
Yadda Ake Raba Naman Layya

Hukuncin Layya

Sunna ce mai ƙarfi, saboda faɗin Allah Maɗaukakin Sarki : {Ka yi sallah ga Ubangijinka ka soke dabbarka}[Al-kausar : 2]. Haka saboda hadisin Anas ɗan Malik – Allah ya yarda da shi – ya ce, «Manzon Allah (S.A.W) ya yi layya da raguna Ragon da yake da baƙi da fari, amma farin ya fi yawa guda biyu Mai ƙaho, masu baƙi da fari, masu ƙaho, ya yanka su da hannunsa, ya yi bismillah, ya yi kabbara, ya ɗora ƙafarsa akan wuyansu Wuyansu» (Tirmizi ne ya rawaito shi).

Lokacin Yanka Layya

Lokacin yankan yana faraway daga bayan sallar idi, ranar sallah, zuwa faɗuwar ranar ƙarshen kwanakin 'yanyane, (su ne kwana na 11, da 12, 13, daga watan zul-hijja).

Dabbobin Da Suke Wadatar Wa A Layya

1. Akuya ko tunkiya tana wadatar wa mutum ɗaya, kuma zai iya sa wanda yake so a cikin ladan, saboda Manzon Allah (S.A.W) yayin da ya yi niyyar yanka abin layyarsa ya ce, «Bismillahi, Allahumma Taƙabbal Min Muhammad, wa Ali Muhammad, Wa min ummati Muhammad (Ma'ana : Da sunan

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Allah, ya Allah ka karɓa daga Muhammad, da iyalan Muhammad, kuma daga al'ummar Muhammad» (Bukhari da Muslim ne suka rawaito shi) .

2. Raƙumi ko Sa guda ɗaya yana isar wa mutane bakwai. Ya halatta mutum bakwai su yi tarayya a kan raƙumi ɗaya ko saniya ɗaya, saboda faɗin Jabir – Allah ya yarda da shi – ya ce, «Manzon Allah (S.A.W) ya umarce mu, mu yi tarayya akan raƙumi da saniya. Kowane mutum bakwai daga cikinmu akan raƙumi ɗaya Raƙumi ko Taguwa»(Muslim ne ya rawaito shi)

Shekarun Dabbobin Da Suka Isa Layya

Tirtirna daga Rago ko tunkiya, shi ne wanda ya cika wata shida

Ɗan Akuya ko akuya wanda ya cika shekara ɗaya

Sa ko saniya wanda suka cika shekara biyu

Raƙumi ko taguwa wanda suka cika shekara biyar.

Aibin Dabbobin Layya

1. Aibin da yake hana a yi layya da dabba

- Mai ido ɗaya :

wadda idon ɗaya yake da aibi, wadda ba ta gani ta shiga.'

- Gurguwa wadda bata iya tafiya.

- Ramammiya, ita ce wadda bata da kitse.

Mara lafiyar da rashin lafiyarta ta bayyana.

Dalilin haka shi ne hadisin Bara'u ɗan Azib – Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) ya ce, «Layya bata halatta da dabba mai ido ɗaya, wadda rashin idon ɗayan ya bayyana, da gurguwar da ɗingishinta ya bayyana, da maras lafiya wadda rashin lafiyar ya bayyana, da ramammiya wadda bata da mai» (Muslim ne ya rawaito shi). Wannan hukunci ya haɗa da duk wani aibi irin wannan ko wanda ya fi shi.

2 . Aibin Da Baya Hana Layya

Layya bata inganta da ita.'

- Dabbar da bata da jela

- Dabbar da bata da ƙaho

- Dabbar da aka fiɗiye

Dabbar da take da tsaga a kunne ko ƙahonta ya karye

Faɗakarwa :

Duk abin da aka ambata dangane da layya, na abin da yake isar wa da wanda baya isar wa, haka abin yake a wajen hadaya da fansa.

Raba Naman Layya

An shar'anta wa mai layya ya ci kashi ɗaya bisa uku na layyarsa, ya yi kyauta da kashi ɗaya, ya yi sadaka da kashi ɗayan, ya halatta ya yi sadaka da layyar gabaɗaya, in kuma ya ci mafi yawanta to ya halatta, babu komai

Faɗakarwa :

1. Ya kamata mai layya da hadaya ya yi ƙoƙarin amfanuwa da naman kada ya watsar da shi a banza, kamar yadda wasu alhazai suke yi, sukan yanka hadayar su barta a wurin yankan ba tare da fiɗa ba ko yanyankawa ba, ba wanda zai amfanu da shi.

2. Wanda duk ya yi niyyar layya to kada ya rage gashin kansa, kada yanke farcensa ko fatarsa, idan watan zul-hajji ya shigo, har sai ya yanka layyarsa, saboda hadisin Ummu Salamata – Allah ya yarda da ita – ta ce, Manzon Allah (S.A.W) ya ce,«idan goman farko ta watan zulhajji ta shigo, kuma ɗayanku ya yi niyyar yin layya, to kada ya taɓa komai daga jikin gashinsa ko fatarsa Wadda bata da kitse.» (Tirmizi ne ya rawaito shi). Amma wanda yi masa layya za a yi, kamar iyalai, 'ya'ya, to waɗannan ba a haramta musu rage komai ba.

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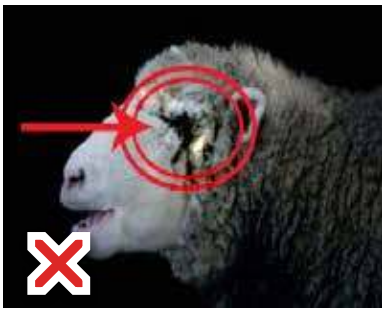
Ramammiya



Mai Ido Ɗaya

Gurguwa

Wadda Kahon Ya Karye

Maras Kaho

Maras Jela

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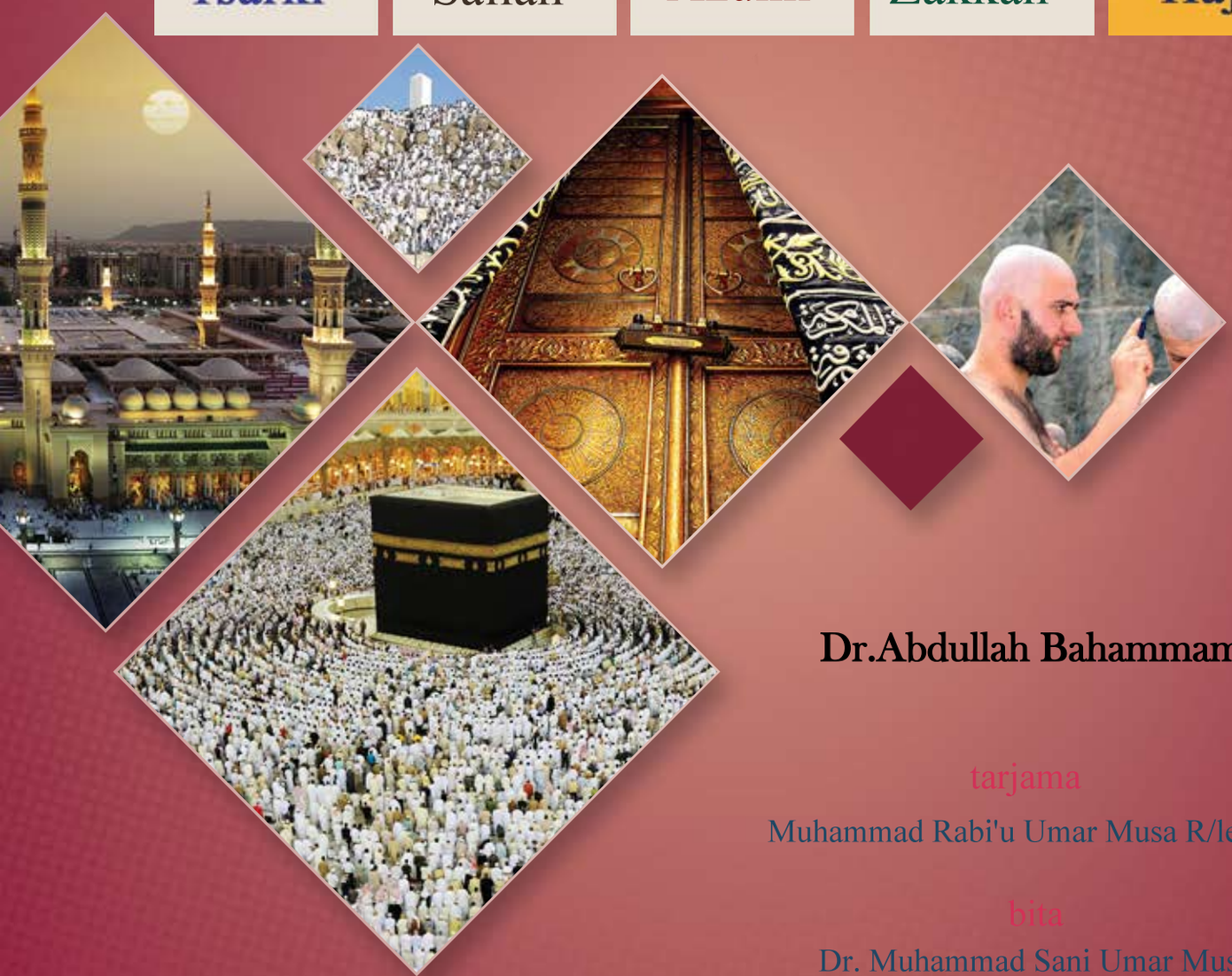
Fiqihun ibada a cikin hotuna

Karantar da hukunce-hukuncen musulunci a sauqaqe

Tsarki | Sallah | Azumi | Zakkah | Hajji



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Ziyarar Madinah, Falalarta Da Matsayinta

11

Ziyarar Madinah, Falalarta Da Matsayinta

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Abubuwan Da Ke ciki

Sunayen Madinah

Falalar Madinah

Wasu Daga Cikin Abubuwan Da Madinah Ta Keɓanta Da Su

Hukuncin Ziyarar Masallacin Annabi (S.A.W)

Hukunce-Hukucen Ziyara Da Ladubbanta

Kurakuran Da Faɗakarwa Dangane Da Ziyara

Sunayen Madinah

1. Al-madinah,

Allah Maɗaukakin Sarki ya ce, {Suna cewa idan muka koma Madinah maɗaukaka za su fitar da maƙasƙanta daga cikinta}[Al-munafiƙun : 8].

2 . Ɗaba :

An karɓo daga Jabir ɗan Samura – Allah ya yarda da shi – ya ce, na ji Manzon Allah (S.A.W) yana cewa : «Haƙiƙa Allah Ta'ala ya kira Madinah da Ɗaba» (Muslim ne ya rawaito shi).

3. Ɗaiba :

An karɓo daga Zaid ɗan Sabit – Allah ya yarda da shi – ya ce, «Haƙiƙa (Madinah) Ɗaibah ce, tana kore zunubai kamar yadda wuta take kore dattin Azurfa» (Bukhari da Muslim ne suka rawaito shi).

Falalar Garin Madinah

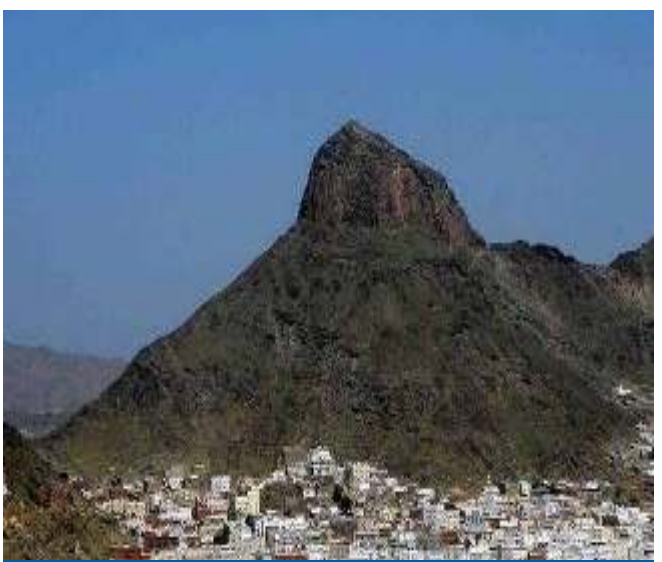
1. An karɓo daga Sa'ad ɗan Waƙƙas – Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) ya ce, «Madinah ta fi musu alheri da sun sani, babu wani wanda zai barta don baya sonta face sai Allah ya canza wanda ya fi shi alheri a cikinta Tsanani da wahala da ƙuncin rayuwa. Ba kuma wanda zai tabbata a cikinta, duk da ƙuncin rayuwa da wahalar dake cikinta, face sai na zama mai cetonsa ko mai shaida a kansa ranar alƙiyama». (Muslim ne ya rawaito shi)

An karɓo daga Abu Hurairata – Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) ya ce, «An umarce ni Ma'ana an umarce ni da yin hijira da zama a cikin wannan gari. (da yin hijira zuwa) wata alƙarya da take cinye alƙaryu Ma'anar tana cin Alƙaryu, mutanen cikinta suna rinjayar sauran mutanen garuruwa, ta zama ita ce cibiyar sojojin musulmi, suna ce mata Yasrib, ita ce Madinah, tana kore mutanen (banza) Mutanen Jahiliyya suna cewa Madinah Yasrib, amma abin da ya dace da ita shi ne Madina daga cikinta Tana kore ashraran mutane daga cikinta, kamar yadda wutar ƙira take kore dattin ƙarfe» (Bukhari da Muslim ne suka rawaito shi)

Wasu Daga Cikin Abubuwan Da Madina Ta Keɓanta Da Su

1. Tsakanin Dutsen Airu da Sauru da suke Madinah harami ne, an hana sare bishiyar wurin da yin farauta a wurin.

Manzon Allah (S.A.W) ya ce, «Madina harami ce tsakanin dutsen Airu da Sauru, duk wanda ya ƙirƙiri wani abu a cikinta, ko ya ɓoye mai laifi, to tsinuwar Allah da Mala'iku da mutane ta tabbata a kanshi» (Bukhari da Muslim ne suka rawaito shi).



Dutsen Sauru

2. Ana ninnika ladan sallah a cikin Masallacin Madina.

Manzon Allah (S.A.W) ya ce, «Sallah a masallaci na wannan, ta fi sallah dubu a wani masallacin daban, sai dai in masallacin Haramin Makkah ne» (Bukhari ne ya rawaito shi).

3. A cikin ta akwai Dausayi (rauda) daga dausayin Aljannah, sunna ce yin sallah a cikinsa. An karɓo daga Abu Hurairata – Allah ya yarda da shi – ya ce, «Tsakanin gidana da minbarina dausayi ne daga cikin dausayin aljannah. Minbarina yana kan tafkina» (Bukhari da Muslim ne suka rawaito shi)

4. Dujal ba zai shige ta ba a ƙarshen zamani, haka ma annoba bata shigarta Annoba cuta ne mummuna.

An karɓo daga Anas ɗan Malik – Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) ya ce, «Dujal zai zo Madina, sai ya samu Mala'iku suna gadinta. Dujal ko annoba ba za su shiga Madina ba insha Allahu» (Tirmizi ne ya rawaito shi).

Dutsen Airu

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5. Manzon Allah (S.A.W) ya roƙa mata albarka.

An karɓo daga Anas ɗan Malik – Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) ya ce,«Ya Allah ka sanya ninkin abin da ka sanya na albarka a Makka a cikin Madina» (Bukhari da Muslim ne suka rawaito shi).

Rauda (Dausayin Aljannah A Masallacin Annabi)

Hukuncin Ziyarar Masallacin Annabi (S.A.W)

Ziyarar masallacin Annabi (S.A.W) ba ta cikin sharuɗɗa ko rukunai ko wajiban aikin hajji, sunna ce, kuma an shar'anta ziyarar a kowanne lokaci.

Wajibi ne niyyar ziyarar ta zama don yin sallah ne a Masallacin ba don ƙabari ba. An karɓo daga Abu Hurairata – Allah ya yarda da shi – ya ce, Manzon Allah (S.A.W) ya ce,«Ba a niƙar gari a tafiya sai don zuwa masallatai guda uku, masallacin harami, masallacin Manzon Allah (S.A.W) da masallaci mai nisa (Kudus)» (Muslim ne ya rawaito shi).

Shaikhul Islam Ibnu Taimiyya ya ce, "Idan Manufar tafiyarsa ita ce ziyarar ƙabarin Annabi (S.A.W) ba sallah a masallacinsa ba…..to abin da mafi yawancin malamai suke tafi a kai shi ne ba shar'anta hakan ba, ba a yi umarni da hakan ba…. hadisan da suka zo a kan ziyarar ƙabarin Annabi (S.A.W) dukkaninsu masu rauni ne da haɗuwar malaman hadisi, kai hadisai ne ma na ƙarya, babu wani cikin malamai masu littattafan "Sunan" da ake dogara da su da ya rawaito su, kuma babu wani malami da ya yi hujja da su" Duba littafin "Majmu'ul Fatawa" Juzu'i na 27 shafi na 26..

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Hukunce-Hukuncen Ziyara Da Ladubbanta

1. Idan mai ziyara ya isa masallacin, sunna ne ya gabatar da ƙafarsa ta dama yayin shiga, ya ce, «Allahummaf tah li abwaba rahmatika» Ma'ana "Ya Allah ka buɗe min ƙofofin rahamarka» Muslim ne ya rawaito shi»(Muslim ne ya rawaito shi).

2. Zai yi sallah raka'a biyu gaisuwar masallaci, idan ya yi su a cikin Rauda to shi ya fi falala.

3. Sunna ce ziyarar ƙabarin Annabi (S.A.W) da abokansa biyu Abubakar da Umar, ya tsaya daidai ƙabarin Annabi (S.A.W) cikin ladabi da rage murya, ya yi salati gare shi, sannan ya yi sallama ga Abubakar sannan umar.

4. Sunna ne mai ziyara ya sallaci salloli biyar a masallacin Annabi (S.A.W), ya yawaita ambaton Allah da roƙonsa, da sallar nafila, musammam ma a cikin Rauda.

5. Sunna ce ya ziyarci masallacin Kuba don yin sallah a cikinsa, idan ziyarar ta shi ta zama ranar assabar to hakan shi ya fi, saboda hadisin Abdullahi ɗan Umar – Allah ya yarda da shi – ya ce, «Manzon Allah (S.A.W) ya kasance yana zuwa ƙuba, akan abin hawa ko a ƙafa, ya yi sallah raka'a biyu a cikinsa". A wani lafazin "Yana nufin yana zuwa ƙuba duk ranar assabar»(Muslim ne ya rawaito shi).

6. Sunna ce ziyartar maƙabartar Baƙi'a Baƙi'a maƙabarta ce da aka binne da yawa dag cikin sahabbai, da maƙabartar waɗanda suka yi shahada, da ƙabarin Hamza, saboda Annabi (S.A.W) yana ziyartarsu, yana musu addu'a, yana cewa : «Assalamu Alaikum Ahlal Diyar Minal Mu'uminina Wal Muslimina, Wa Inna Insha Allahu Bikum Lahiƙuna, Nas'alullaha Lana Walakumul Afiya" Ma'ana : "Amincin ya tabbata a gareku masu gidaje, muminai da musulmai, muma – insha Allahu- zamu tarar da ku, muna roƙon Allah lafiya mu da ku gabaɗaya» (Muslim ne ya rawaito shi).

Kura-kurai Da Faɗarkarwa A Kan Ziyara

1. Bulagoro da niƙar gari da niyyar ziyarar ƙabari, da wuraren tarihi a Madinah. Abin da aka shar'anta niƙar gari saboda shi, shi ne ziyarar Masallacin Annabi (S.A.W) da yin sallah a cikinsa, ziyarar ƙabari tana shigowa a cikinsa.

2. Fuskanta ƙabari yayin addu'a.

3. Roƙon Annabi (S.A.W) da neman biyan buƙatu a wajensa, ba a wajen Allah ba, wannan shirka ce babba.

4 . Shafar bangon ɗakin da ƙabarin Annabi yake ciki don neman albarka, wannan bidi'a ce haramtacciya, kuma hanya ce daga hanyoyin shirka.

5. Ɗaga Murya a wajen ƙabarin Annabi (S.A.W) da daɗewa a wurin a tsaye, da maimata sallama daga nesa duk lokacin da ya shiga, da ɗora hannun dama a kan na hagu a kan ƙirji lokacin sallamar, kamar mai sallah.

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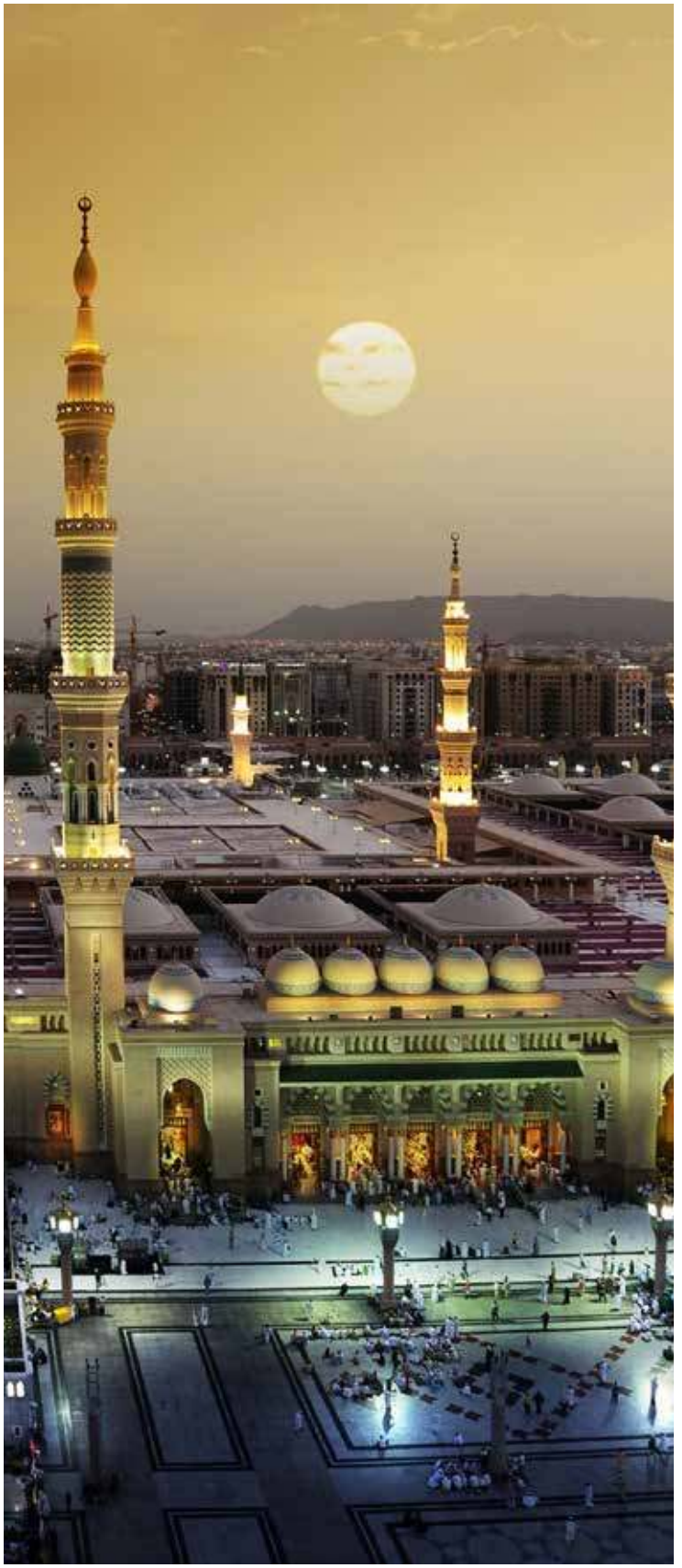
Wasu Daga Cikin Falalar Madinah

An karɓo daga Abdullahi ɗan Zaid, ya ce, Manzon Allah (S.A.W) ya ce, «Haƙiƙa Annabi Ibrahim ya haramta Makkah ya yi mata addu'a, ni kuma na haramta Madina kamar yadda (Annabi) Ibrahim ya haramta Madinah, na yi mata addu'a, a cikin mudinta da sa'inta, kamar yadda Ibrahim (A.S) ya yi wa Makkah addu'a» (Muslim ne ya rawaito shi) Bukhari da Muslim ne suka rawaito shi.



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